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Monaſticon Hibernicum.

OR, THE

MONASTICAL

HISTORY

OF

IRELAND.

CONTAINING,

I. All the ABBIES, PRIORIES, NUNNERIES, and other Regular Communities which were in that Kingdom.

II. The Time when, and the Titles under which, they were founded.

III. The Name and Quality of their Founders.

IV. The Provinces, Counties, Cities or Towns in which they were ſeated.

V. The ſeveral Regular Orders to which they belong'd, and the moſt remarkable Circumſtances relating to their Foundation and Suppreſſion.

VI. Hiſtorical and Critical Obſervations, and Draughts of their ſeveral Habits, with a Map of *Ireland.*

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THE INTRODUCTION.

TO fix the Time precisely when Christianity first came into *Ireland* is altogether impracticable, as well in regard that the Primitive Preachers of the Gospel were more sollicitous to gain Souls, than to transmit the Memory of their Actions to Posterity; as on Account that many of our modern Writers have rather delighted in shewing their Reading and Abilities, by calling in question what all others writ before them, than in endeavouring to reconcile trivial Differences, and to correct Errors which might have been owing to Transcribers, and not to the original Authors. We have not here leisure to enter upon Controversies, and shall therefore only briefly touch upon so much as is generally receiv'd by all such as have not taken a Resolu-

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tion to carp at whatſoever does not ſuit with their Taſte. It is a general receiv'd Opinion that the Faith of CHRIST came into *Ireland* in the fourth Century, if not ſooner; for it is certain there were before that Time ſome *Iriſh* Men in other Parts of *Europe*, noted for Piety and Learning. The Age we here ſpeak of produc'd St. *Diarmit*, and St. *Liberius*, Perſons of eminent Sanctity in this Iſland, of whom we ſhall ſoon have farther occaſion to ſpeak. Tho' we cannot affirm who brought the Knowledge of CHRIST into *Ireland*, yet there is no Queſtion that from the firſt Entrance thereof it was never extinguiſh'd. Thoſe Holy Men were ſucceeded by others in the Work of propagating the Goſpel, as St. *Albeus*, St. *Kiaran*, St. *Declan*, St. *Iberus*, and others, about the latter End of the ſame Century, and the Beginning of the next. Theſe all ſeem to have been private Attempts, not ſupported by any publick Authority, and the Holy Men that went upon them ſeem to have been Monks, whether they were Prieſts or no, is difficult to prove, but it is certain that none of them were Biſhops. Theſe indeed converted ſome, and are ſaid to have built Monaſteries; however the Harveſt was not very conſiderable. *Palladius* was the firſt Biſhop ſent over by Pope *Celeſtin*, to the *Scots*, that is, the *Iriſh*, who believ'd in CHRIST, as Venerable *Bede* informs us. He not meeting with the Succeſs he had promis'd himſelf, ſoon left that Iſland, return'd into *Britain*, and dy'd there; whereupon St. *Patrick* was ſent the next Year by the ſame Pope *Celeſtin*; and he was the great Apoſtle of the *Iriſh* Nation, which he almoſt wholly reduc'd from Idolatry

to

to the Faith of CHRIST, ordain'd Biſhops, founded Monaſteries, and perform'd ſo many wonderful Actions, as would make a large Volume, were they all known.

I ſhall now endeavour to diſcover the Time, when the Monaſtical and Religious State of Life was firſt brought into *Ireland*, and who they were that erected Regular Communities there; I will take Notice of the moſt material Circumſtances relating to thoſe Foundations, and add ſomething concerning their Suppreſſion.

As for the Time when the Regular Courſe of Life began to take footing in *Ireland*, I obſerve at firſt Sight, that this Iſland became acquainted with Monks almoſt as ſoon as it had any Knowledge of Chriſtians; becauſe thoſe who labour'd there in planting of the Faith, were themſelves engag'd in the Monaſtical State of Life: for, not to mention the three firſt Centuries after the Death of our Saviour, in regard that it is very uncertain whether there were then any Chriſtians in *Ireland*; yet during that Time there are known to have been in other Parts of *Europe* ſome *Iriſh* Men eminent for Sanctity, both Biſhops and Monks, who had been ſo fortunate as to quit their then Idolatrous Country, which was wholly ignorant of the ways of Chriſtianity, any farther than what they heard from ſome Travellers.

Therefore to treat here only of what is moſt certain, I muſt obſerve, that the fourth Century produc'd ſeveral great Saints in *Ireland*, the moſt remarkable whereof were doubtleſs St. *Diarmit*, and St. *Liberius*, who made the Lake of *Ree*, which is in the midſt of *Ireland*, renowned on

Account of the two first Monasteries that were ever known in that Kingdom.

The latter End of that Century, and the beginning of the fifth, are no less remarkable for the Four great Forerunners of St. *Patrick*, *viz.* St. *Albeus*, St. *Ybarus*, St. *Declan*, and St. *Kiaran* or *Keran*, the last of which has been surnam'd *the Firstborn of the Saints of Ireland*. These Holy Men, who converted a considerable Part of the Island, were Monks, and founded considerable Abbies, where they were themselves Abbats.

The famous *Palladius*, who came into *Ireland* at the Beginning of the fifth Century, as Missioner from *Rome*, was also a Monk; most Historians assuring us, that he was a *Regular Canon*, and that he brought several others with him, the chiefest whereof were *Augustin*, *Benedict*, *Sylvester* and *Sollonius*, who built some Churches in the Provinces of *Leinster* and *Munster*.

That fifth Century produc'd several other Abbats in *Ireland*, who were Founders of Monasteries. The most noted of them were St. *Endæus*, St. *Moctæus*, St. *Senan*, St. *Rioch*, St. *Canoc*, and the great St. *Brigit*, who was also an Abbess, and Foundress of several Monasteries, which shall be taken Notice of hereafter.

The sixth Century was no less fruitful in Holy Monks, who not only founded many Abbies in *Ireland*, whereof they were Abbats, but some of them also establish'd new Rules. The most renowned Saints of that Century were the great St. *Colomb*, the two St. *Finians*, the two St. *Brendans*, the St. *Colmans*, one St. *Colmanel*, St. *Brogan*, St. *Coman*, St. *Congal*, St. *Edan*, or St.

St. *Madoc*, St. *Fachnan*, St. *Carthage*, St. *Cronan*, St. *Lazerian*, or St. *Malaiſſus*, St. *Sincellus*, and ſeveral others, whom I paſs by, to proceed to the next Age.

For in the ſeventh Century we meet with many Abbats eminent for Sanctity of Life, as St. *Donan*, St. *Fechin*, St. *Colomban*, St. *Manchin*, St. *Bodan*, and St. *Faitlech*. *Marianus Scotus* ſays, that *Ireland* was full of Saints at that time. We will however make a ſtop here, tho' there were likewiſe many Holy Religious Men in the Eighth, the Ninth, and the Tenth Centuries, of whom we ſhall have ſufficient Opportunity to ſpeak in the Progreſs of this Work.

This Multitude of Saints, almoſt all of them Monks, that *Ireland* has produc'd, gave occaſion to its being call'd *the Iſland of Saints*; and in ſhort, there has been ſo great a Number of them, that F. *Colgan*, a *Franciſcan Obſervant*, and of the *Iriſh* Nation, in his Preface to the Lives of the *Iriſh* Saints, had reaſon to ſay, that what is reported of them ſcarce appears credible at preſent. *The foreign Reader*, ſays he, *who is but little acquainted with our Hiſtory, will perhaps wonder, that ſo great a Multitude of Saints, as are only mention'd in the Indexes, and ſo many Apoſtles of Nations, could be produc'd by one Iſland and one Nation; ſo many Saints of the ſame Name, ſo many very often living at the ſame Time; ſo many Companions in the ſame Holy Miſſion; ſo many Brethren of the ſame Monaſtery, and very often the Diſciples of the ſame Maſter, to be reckoned among the Bleſſed.*

And in reality *Ireland* could at that Time boaſt of being to the reſt of *Europe*, as it were a Se-

minary of Sanctity, to which the Christians of other Nations resorted in Crouds, to learn to be Saints; and whence daily went abroad an infinite Number of Holy Men to disperse themselves throughout all *Europe*, where they founded famous Monasteries, whereof there are glorious Remains to this Day. So that *Ireland* was then like another *Thebaida*, *in those Primitive Days of the spreading of the Faith*; to use the Words of an *Irish* Historian.

The great St. *Colomb* alone founded above an hundred Abbies in *Ireland*, *England*, *Scotland*, and other Islands depending on them, for which reason he was surnam'd *Colombkil*, that is, Builder of Churches. St. *Bernard* also observes, that a Monk of the Abby of *Banchor* in *Ulster* founded above an hundred Houses of Regulars in several Countries.

The *Burgundians* are beholden to the Holy Monks of *Ireland* for the Abby of *Luxueil*, the *Italians* for that of *Bobio*, the *Lorrainers* for that of St. *Mansu* at *Toul*, and the *Germans* for that of *Wirsbourg*, which is now a Bishoprick; not to mention many others. In short, the *Irish* have founded so many Churches in *Europe*, that a Monk of the Abby of St. *Gall* in *Switzerland* has met with enough of them to compose a large Volume of their Foundations. It was then thought sufficient to be an *Irishman*, or to have been in *Ireland*, for any one to be look'd upon as a Saint, and immediately become the Founder of some Abby; so true it is, that Heaven seem'd to shower down its Graces and Blessings only upon *Ireland*, whither other Nations resorted to partake of them, as to a plentiful and inexhaustible Source, which

which *Colgan* calls, *an Argument of the great Opinion the* Romans, *and other* European *Nations, had formerly conceiv'd of the Sanctity and Learning of this Holy Iſland.* We likewiſe find, in the Life of St. *Senan*, that he being in his Iſland of *Cathay*, *a Ship arriv'd there bringing ſome Monks; for there were expected* 50 *Monks*, Romans *by Birth, who were drawn into* Ireland *by the Deſire of a ſtricter Life, or Skilfulneſs in the Scriptures, which then much flouriſh'd there.*

There were even ſome Names among the *Iriſh* to which Sanctity ſeem'd to be inherent; for we read in the Life of St. *Albæus*, that at his Return from *Rome* he was attended by many *Iriſh* Saints, twelve whereof were call'd *Colmans*, 12 *Coemgenes* and 12 *Fintans*. *Colgan* alſo aſſures us, that there have been ten Saints *Gobbans*, eleven Saints *Laſſeans*, twelve Saints *Brigits*, twelve *Caimans*, *Dicbuls*, *Maidocs*, and *Odrans*; thirteen *Comans* and *Dimans*; fourteen *Brendans*, *Mochumiuſes*, *Finans* and *Ronans*; fifteen *Canals*, *Comacks*, *Diarmits*, and *Lugadiuſes*; ſixteen *Mochuans Laſrans*; ſeventeen *Saranes*; eighteen *Ernins* and *Failbees*; nineteen *Cuminees*, *Foilans* and *Sillans*; twenty *Kierans* and *Ultans*; twenty two *Kilians*; twenty three *Aiduſes*; twenty four *Colombs*, or *Colombans*; twenty five *Senans*; twenty ſeven *Fintans*; twenty eight *Aidans*; thirty *Cronans*; and what is moſt extraordinary, an hundred and twenty *Colmans*.

Nor is it *Colgan* alone that has advanc'd a matter ſo ſurprizing, and extraordinary; for St. *Ængus ſius Keledeus*, who was an *Iriſh* Biſhop, and liv'd in the ſeventh Century, likewiſe aſſures us, that there had been in that Iſland ſixty two Claſ-

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ſes of Saints, who bore the ſame Name, among whom were remarkable 34 *Mochumiuſes*, 37 *Moluans*, 43 *Molaiſſes* or *Laſreans*, 58 *Mochuans*, and to conclude 200 *Colmans*; which much exceeds what *Colgan* has ſaid. But that which moſt amazes all Readers is, that the *Iriſh* Hiſtorians pretend to decide the Difference between all thoſe Saints of the ſame Name, by their ſeveral Genealogies, and the Diverſity of the Time and Place of their Birth; an Undertaking ſo bold, that it does not ſeem likely; ſo that it has always hitherto appear'd, that not only the Prophane, but alſo the Eccleſiaſtical Hiſtory of *Ireland* is more than any other perplex'd with a vaſt number of the ſame Names, of *Synchroniſms* and *Anachroniſms*.

But let us proceed from the Number of *Iriſh* Saints to that of their Regular Houſes, which is no leſs exceſſive than the other; for beſides that in the Reign of *Henry* VIII King of *England*, who ſuppreſs'd the *Iriſh* Monaſteries in the 16th Century, there were then there above 400 of ſeveral Orders; if we may give Credit to what *Colgan* ſays; there is ſcarce a Pariſh, or Secular Benefice at this Time in *Ireland*, which was not at its firſt Inſtitution a Regular Community, which would extend to an infinite Number. He adds, that there was once a great Number of Abbies and Monaſteries, of which there are not the leaſt Remains at this Time. *But where*, ſays he, *were ſo many Epiſcopal Sees in a ſmall Kingdom, wherein there are not forty at this Time. I anſwer, that the ſaid Kingdom formerly was much more flouriſhing, abounded much more in Cities, Towns, Villages and Wealth; and that almoſt every Town had*

noted

noted Monaſteries, and Villages ſometimes their peculiar Biſhops, as plainly appears to ſuch as read the Acts of our Saints, and more eſpecially of St. Patrick, who with his own Hand ordain'd 150 Biſhops, and 5000 Prieſts, and founded 700 Churches. Thus, if we ſhould credit thoſe Hiſtorians, there muſt have been more Monks then in *Ireland*, than there are Souls at this Time; for they give to moſt of thoſe Monaſteries ſo great a Number of Religious Men, that it were almoſt as eaſie to reckon up the Stars in the Firmament, as to fix their Number: In ſhort, they allow three or four thouſand Monks to one Abby; they give a thouſand to others, and think they ſpeak within compaſs when they talk but of five or ſix hundred. The ſmalleſt contain'd at leaſt an hundred. Now if to all this we add, that *Ireland* is not by its Extent proportionable to ſo great a Number of Abbies, Monaſteries and Monks, we muſt of Neceſſity be convinc'd, tho' never ſo much againſt our Wills, that there has been much Exceſs in all thoſe magnify'd Hiſtories of *Ireland*.

However, it is certain, that keeping within the Bounds of Probability, *Ireland* conſidering its Extent has infallibly had more Saints, more Monaſteries, and more Monks and Eccleſiaſticks of all Orders, than other much larger Countries; for it is demonſtrable that there were above three hundred Biſhops in that Iſland when St. *Patrick* was living; tho' in all likelihood their Dioceſes were not then ſo conſiderable, as thoſe which were ſince, being only about forty; and thus *Ireland* will have always better deſerved the Name of the *Holy Iſland*, ſince it became

came Christian, than while it continued under the Errors of Paganism, for it was then call'd *Ogygia*, that is *Holy*.

But that which drew many foreign Monks into *Ireland*, was chiefly the Reputation it had gain'd, not only of having many Saints, but also of possessing a vast Number of learned Divines, insomuch that there were very many Abbies, which at that Time exceeded some of our modern famous Universites, either for the Number of Scholars, not only *Irish*, but of all *European* Nations, or for the extraordinary Learning of their Holy Professors, whose Sanctity of Life and profound Knowledge is admir'd to this Day: which gave Occasion to *Colgan* to say, ——— '*I can scarce decide, whether it acquir'd more Honour on Account of its having produc'd and sent abroad almost an infinite Number of Doctors and Apostles; or for that by reason of the continual Resort of* Italians, French, Germans, Britons, Picts, Saxons *or* English, *and other Nations repairing to it, thro' the Desire of being instructed in a stricter Course of Life, their Residence and being here buried, it may deservedly be call'd, the common Store-house of Literature for* Europe, *and the general Sanctuary of Religious Persons.*

It will be now proper to show of what Order that great Number of Monks in *Ireland* were; which shall be done in a few Words: and to that Purpose, it is in the first Place to be observ'd, that at the Time to which we assign the first *Irish* Monks, that is, in the fourth and fifth Centuries, the two ancientest Orders that now flourish in Christendom, *viz.* that of St. *Benedict* and the *Regular Canons* of St. *Augustin*, in the pre-

preſent State they are now in, were not as yet known, whatſoever moſt of their Hiſtorians can ſay for them, who will deduce the *Regular Canons* from the Apoſtles; and therefore it is likely that thoſe firſt *Iriſh* Monks made choice of particular Rules contriv'd by themſelves, or rather that they had brought from the Eaſtern Countries the Rules of St. *Anthony*, St. *Pacomius* and St. *Baſil*; or elſe thoſe of the famous *Anchorites* of Mount *Carmel*, or of *Thebaida*, which is not at all unlikely; for St. *Albæus* and St. *Patrick* had been in *Italy*; and the latter went into the Iſlands of the *Archipelago*, where it is certain that ſeveral of thoſe Rules were in uſe, not only at that Time, but even long before.

It is alſo probable, that the Rules of our *Iriſh* Monks were the ſame, or drew very near to thoſe of St. *Benedict* and St. *Auguſtin*, which were eſtabliſh'd ſome Time after, and which proſper'd ſo much throughout all the Weſt, that thoſe peculiar Rules in *Ireland* were oblig'd in Proceſs of Time to give Way to, and be incorporated into them; ſo that ſome of them follow'd the Rule of St. *Benedict* and the others being much the greater Number, (I ſpeak only of thoſe in *Ireland*) embrac'd that of the *Regular Canons* of St. *Auguſtin*. But for the better underſtanding of thoſe particular Rules in *Ireland*, before the Union above ſpoken of, it is requiſite to obſerve, that Dr. *Uſher* Archbiſhop of *Armagh*, in his Hiſtory of the Antiquities of the *Britiſh* Churches, mentions a certain Authentick Manuſcript, wherein it appears, that the firſt *Iriſh* Saints were from the Beginning divided into three Regular Orders; That the firſt Order was call'd Moſt Holy,

'Holy, and was of St. *Patrick*'s Time, who was 'look'd upon as the Head of it; that this Order 'was compos'd of three hundred and fifty Re-'gular Biſhops, all of them Saints, who us'd the 'ſame Tonſure and Liturgy; that they agreed 'in the Time of celebrating *Eaſter*; that they 'ſpoke to Women, and did not ſhun the Sight of 'them, as the *Carthuſians* ſtill do; and in ſhort, 'that this Order, which was compos'd of Perſons 'of ſeveral Nations, but particularly *Iriſh*, con-'tinu'd during four Reigns of *Iriſh* Monarchs.

'That the ſecond Order was not ſo holy as the 'firſt, yet more holy than the laſt; that the Monks 'who belong'd to it were almoſt all of them 'Prieſts, being about three hundred; for it is 'well known that formerly few Monks took the 'Degree of Prieſthood: There were few Biſhops 'in this Order, and they had ſeveral Liturgies, 'and accordingly differ'd in the Celebration of 'the Maſs and the Divine Office; that is, they 'were of ſeveral Congregations, tho' they all be-'long'd to one Order in general; and thus a-'mong the *Regular Canons* of St. *Auguſtin*, and in the 'Orders of St. *Benedict* and the *Ciſtercians*, there 'are ſo many different Congregations, which in 'their Office and Habit ſeem to be ſeveral di-'ſtinct Orders.

'However this ſecond Order agreed ſo far with 'the firſt as to celebrate *Eaſter* exactly in the ſame 'manner, that is, on the fourteenth Day of the 'Moon, like the *Jews*. They all us'd the ſame 'Tonſure, they never ſpoke to Women; and 'this alſo continu'd during four Reigns.

The two Saints *Brendans*, the Saints *Congal*, *Gormgene*, *Ciaran* or *Kiaran*, *Colomb*, *Canic*, *Laſ-reus* or *Eugenius*, *Lugeus*, *Ludeus*, *Modlteus*, *Cormac*, *Colman*,

Colman, *Neſſan*, *Laſrean*, *Barindeus*, *Coeman*, *Conan*, *Endæus*, *Byrchin*, and many more, were of this Order.

'It only remains to ſpeak of the third and laſt 'Order, which was alſo holy, but not ſo holy as 'the other two. It contain'd many holy Monks, 'being about one hundred, who were almoſt all 'of them Prieſts, and ſome of them Biſhops. 'Their Monaſteries were built in Woods and 'Deſarts, where they drank nothing but Water, 'and fed on nothing but Herbs of their own 'cultivating, ſomewhat like the famous Monks 'of *la Trape* in *France*. Theſe alſo were divi-'ded into ſeveral Congregations, each of which 'had its peculiar Liturgy and Tonſure; for 'ſome wore Crowns, others permitted their Hair 'to grow. They likewiſe differ'd in the Time 'of *Eaſter*, for ſome of them kept it on the four-'teenth Day of the Moon, others on the thir-'teenth, and others on the ſixteenth; beſides 'ſome of them kept it in Sadneſs, like the *Jews*, 'others in Joy. This Order alſo continu'd du-'ring four Reigns. The principal Biſhops of 'it were theſe, the Saints *Petran*, *Ultan*, *Col-'man*, *Murgæus*, *Ædun*, *Senagh*, *Loman* or *Lo-'mprian*, and perhaps ſome others. The moſt 'noted of the Prieſts were the Saints *Fechin*, '*Airedan*, *Fallan*, *Coman*, *Commian*, *Colman*, *Ernan*, '*Cronan*, &c.

In fine, that Manuſcript informs us, that *the firſt Order was moſt Holy*, *the ſecond Holier*, *and the third Holy*; *the firſt like the Riſing Sun*, *the ſecond like the Moon*, *the third like the Stars*. All the Time the Saints of theſe three Orders liv'd, during thoſe twelve Reigns, was from 433 till 664, being little above two Centuries.

Before

Before we leave this ſomewhat too general Difference which was at the Beginning between the *Iriſh* Monks, and enter upon others that are more particular, it will be proper to explain ſome of thoſe notable Differences we have juſt now ſpoken of, as the Liturgies, the Tonſures, and the Celebration of *Eaſter*.

To begin with the Liturgy: It is to be obſerv'd, that there were at that Time ſeveral ſorts of them in *Ireland*. The firſt and anciénteſt of them was that which they call'd St. *Mark's*, becauſe they ſaid that Evangeliſt was the firſt who had ſung Maſs according to that Ritual then us'd in *Ireland*, where it was look'd upon as a certain Tradition, that St. *Patrick* had brought the ſame from *France*, having receiv'd it from St. *German* and St. *Lupus*, who had eſtabliſh'd it in *Gaul*; after the Example of St. *Caſſian* and St. *Honoratus*, who had before brought it into *Provence*, *Languedoc* and other Provinces of *France*.

There were ſeveral other Liturgies in *Ireland*; as that of the *Greeks* or Eaſtern Nations, and that of the *Romans*, and all of them continu'd a long Time; for about the latter End of the eleventh Century, *Gilbert* Biſhop of *Limerick* writ a Letter teaching the Way of celebrating Maſs, and the Divine Service, according to the *Roman* Ritual, wherein he condemn'd all the others, in theſe very Words. *All thoſe divers and ſchiſmatical Orders by which* Ireland *has been in a manner deluded, muſt yield to the only Catholick and* Roman *Office; for what can be more indecent*, adds he, *or ſchiſmatical, than for the moſt learned Man of one Order to become a Layman and an Ideot in the Church of another?*

As

As for the Tonſure, ſome Authors affirm, that it was inſtituted by St. *Peter*, only to diſtinguiſh betwixt the Clergy and the Laity, and that they might carry about them an Emblem or Reſemblance of our Saviour's Crown of Thorns and Sufferings; or elſe he ordain'd it to the end that the Clergy might appear contemptible to the *Romans*, who look'd upon thoſe Crowns as a Token of Servitude and Slavery, becauſe they ſold their Slaves placing a Crown over their Heads, to denote that the Sale was by the Prince's Authority.

The Tonſure of St. *Peter* was ſhaving a round Space of the Top of the Head, whereby the Circle of the remaining came to repreſent the Crown of Thorns, as has been ſaid, and as may be ſeen in the Cuts of moſt Religious Orders at this Day. The other Tonſure was that which the Followers of it call'd of St. *Paul* and St. *James*, but their Oppoſers nam'd it the Tonſure of *Simon Magus*, and as ſuch alſo cry'd it down, and it was only ſhaving from Ear to Ear, the which being now quite out of uſe, we have no particular Repreſentation of the ſame; but this was the Tonſure moſt generally us'd by the *Iriſh*, *Scots* and *Picts*.

Writers farther obſerve, that in the Primitive Church, there was no Difference betwixt the Crowns of the Secular Clergy and of the Regulars. To conclude, there were in *Ireland* all the different ſorts of Tonſures that are ſtill us'd by the Monks and Religious of *Europe*.

To come now to the Celebration of *Eaſter*, which occaſion'd a ſort of Schiſm among the *Regulars*, it is certain that the Practice of the

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Jews and of the *Greeks* of celebrating *Eaſter* on the fourteenth Day of the Moon, whether it were a Feſtival, a *Sunday* or a Working-day, was follow'd by all the *Iriſh* Saints; and that only ſome of the Third Order began to be conformable to the *Roman* Rite of celebrating *Eaſter* from the fourteenth Day to the twentieth, provided it were on a *Sunday*, becauſe the Reſurrection of the *Meſſias* happen'd on that Day. That Difference occaſioning ſome Trouble in *Ireland*, the *Munſter* Monks, who had receiv'd the *Roman* Ritual, deſir'd there might be a general Aſſembly of the Regular and Secular Clergy of the Kingdom, which was held in the ſixth Century, in the Abby of St. *Laſerian*, which was at *Laghlin* in the County of *Kildare*, where that Saint, who had fifteen hundred Monks under his Direction all of them following the *Roman* Cuſtom, was nevertheleſs oblig'd to ſubmit to St. *Munnu*, or *Carthage*, who ſtood up for the old Ritual. More particular Circumſtances of that famous Diſputation ſhall appear when we come to ſpeak of that Abby.

Now foraſmuch as all that has been hitherto ſaid only ſhows the Difference there was in general betwixt all thoſe Holy *Iriſh* Monks, we will next take Notice of the particular Orders which were in that Kingdom, being thirteen in all, *viz.*

I.

The Order, or Rule of St. *Colomb.*

II.

The Order, or Rule of St. *Albæus.*

III.

III.

The Order, or Rule of St. *Declan.*

IV.

The Order, or Rule of St. *Congall.*

V.

The Order, or Rule of St. *Carthage*, alias *Mochuſay.*

VI.

The Order, or Rule of St. *Molua*, alias *Lugidus.*

VII.

The Order, or Rule of St. *Mocteus.*

VIII.

The Order, or Rule of St. *Finian.*

IX.

The Order, or Rule of St. *Patrick.*

X.

The Order, or Rule of St. *Colomban.*

XI.

The Order, or Rule of St. *Kiaran.*

XII.

The Order, or Rule of St. *Brendan.*

XIII.

The Order, or Rule of St. *Brigit*, of Nuns.

All theſe Rules differ'd from one another, not only on account of the Diverſity of the Habits, the Tonſures, their Diet and Solitude; but alſo, as appears, by the ſeveral Founders that inſtituted them, and the Abbies and Monaſteries that depended on them: but the Union of all theſe particular Orders with thoſe of St. *Be-*

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nedict and St. *Auguſtin* being very ancient, no Author has been able preciſely to decide to what particular Order each Monaſtery in *Ireland* appertain'd; ſo that we muſt reſt ſatisfy'd with knowing which was the firſt and principal Houſe of each of thoſe Orders, after which we will at length ſhow the Dependance of the Monaſteries which were in *Ireland* after the Union, and the Suppreſſion of the former.

All Authors do not own St. *Patrick* to have been the Founder of a particular Order, tho' he was of ſeveral Monaſteries; but the Reaſon perhaps why ſome have given him that Title is on Account of that Manuſcript quoted by Bp. *Uſher*, wherein he is ſtil'd Head of that moſt Holy Order above-mention'd. Mr. *Alleman* pretends that he was the Founder of a particular Order, the principal Abby whereof was at *Sabal*. Mr. *Bulteau* ſeems to be of the ſame Opinion, when he ſays, that he founded ſeveral Monaſteries beſides *Sabal*, and ſettled Holy Obſervance in them; that the Novices took their Vows at twenty Years of Age; that he brought up among them the *Roman* Tonſure, round; that he wore a white Scapular; and that after his Example the other *Iriſh* Religious Men wore a woollen Garment of the natural Colour, without dying; and that at laſt he died in his Monaſtery of *Sabal*, about the Year 460.

The Order of St. *Colomb* was one of the moſt extenſive, for it had above an hundred Monaſteries or Abbies belonging to it in all the *Britiſh* Iſlands. The Principal Houſe, or Head of the Order, was according to ſome,

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at *Armagh*, according to others at *Derry*, now *Londonderry*, and according to the moſt receiv'd Opinion in the Iſland of *Hu*, *Hij*, or *Jona*, which was afterwards call'd *Colombkil*, ſeated to the Northward of *Ireland* at a ſmall Diſtance from *Scotland*. That Saint having preach'd the Faith to the *Picts*, converted great Numbers of them, and built Churches; he was ſo much honour'd, as Apoſtle of that Country, that in the Time of *Bede*, (*viz*) about the Year 731, by a very extraordinary ſort of Diſcipline, all the Biſhops of the Province of the *Picts* were ſubject to the Juriſdiction of the Prieſt that was Abbat of *Colombkil*, becauſe St. *Colomb* the Apoſtle of the Nation had been only a Prieſt and Religious Man. His Death happen'd about the Year 598. There is ſtill a Rule in *Iriſh* Verſe, which he dictated, and which was practis'd not only in the Iſle of *Hij*, but in all the other Monaſteries in *Scotland*, founded by him or by his Diſciples. St. *Colomb* wore a white Tunick, and his Tonſure was half round. This Order was compriz'd in that which they call'd more Holy, above ſpoken of; but the Number of the Monks of St. *Colomb*'s Order exceeded all that of the Second Order; for it is obſerv'd in the aforeſaid Manuſcript, that the Number of the Monks of that Second Order was but three hundred, almoſt all of them Prieſts. There were above an hundred Monaſteries of the Order of St. *Colomb*, and we ſhall find above three thouſand Monks under the Direction of St. *Congal*. *Uſher*, *Colgan* and other *Iriſh* Hiſtorians have not made out this Difficulty, in ſpeaking of this Order. It may be ſaid, that the aforeſaid Manuſcript by

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that Number of three hundred only design'd the Abbats and Superiors of the Monaſteries, that compos'd that Second Order, which it calls *More Holy*.

Next to the particular Order of St. *Colomb* follows that of St. *Albee*, or *Ailbe*, at leaſt according as it is rank'd by *Uſher* and M. *Alleman* where they ſpeak of theſe Orders, tho' St. *Albee* is reckon'd among the firſt Saints of *Ireland*, that is, in the firſt Order call'd *Moſt Holy*, as well as St. *Declan*, St. *Mocteé*, and St. *Kieran*, of whom we ſhall ſpeak hereafter. Be that as it will, the Order of St. *Albee*, tho' one of the ancienteſt, was the leaſt extenſive. Its principal Abby was that of *Emely* in the County of *Tiperary*, in the Province of *Munſter*, and that Abby was made a Biſhoprick, which is united to the Archbiſhoprick of *Caſhel*. Bp. *Uſher* mentions a Rule he compos'd in *Iriſh* Verſe for his Diſciples.

St. *Declan* alſo according to *Colgan* founded a particular Order; whoſe principal Abby was at *Ardimore*, on the Coaſt of *Munſter*; but it was of ſmall Extent.

The Order of St. *Congal* was more conſiderable. That Saint led ſuch an auſtere Life with his Diſciples, that ſeven of them died through Hunger and Cold. He was adviſ'd to moderate that Auſterity, and took the Advice, permitting his Diſciples to live like the reſt of the Religious Men; but as to himſelf he abated nothing of his penitential Rigor. He built the famous Monaſtery of *Benchor*, in the County of *Down*, and is ſaid to have had three thouſand Religious Men under his Direction. He died in that Abby in the Year 601, and compos'd a Rule

a Rule for his Diſciples, which is in *Iriſh* Verſe.

St. *Mochude*, who was call'd *Cartage*, excell'd in Sanctity, and built the Monaſtery of *Rathen* in the County of *Weſt-Meath*, where he had above eight hundred Religious Men, who liv'd in great Auſterity. He alſo founded the Church of *Liſmore* in *Munſter*, and was the firſt Biſhop of the ſame. His Rule is alſo ſtill extant in very ancient *Iriſh*. One Cuſtom practis'd by thoſe Religious Men was, that when they had been ſent out of the Monaſtery, at their Return they kneel'd down before the Abbat, and acquainted him, that they had done their Endeavours to fulfil his Orders.

St. *Luan*, or as ſome call him St. *Molva*, had been Diſciple of St. *Congal*. He was ſo exact in obſerving the Duties of Obedience, that the ſame was often honour'd with Miracles, to ſhow the Worth of that Holy Man; for, that he might the more readily obey ſome Orders he had receiv'd from St. *Congal*, he handled a red hot Iron, without being burnt; and having laid himſelf proſtrate along the Sea-Shore, becauſe he had been reprov'd for a Fault, the Water riſing with the Flood, did not cover the Place where he lay. He founded many Monaſteries, to the Number of an Hundred, as St. *Bernard* reports he was told by the *Iriſh*. The chief of them was that of *Cluainfert* in *Leinſter*, or according to others *Clonfert* in the County of *Galway* in the Province of *Connaught*, which at preſent is a Biſhoprick. It is reported, that the Abbat *Dagon* going to *Rome*, laid the Rule he

had given to his Diſciples before Pope *Gregory*, and that the Holy Pope having read it, declar'd in publick, that the Holy Abbat who had compos'd it, had enclos'd his Community with an Hedge that ran up to Heaven. He ſuffer'd no Women to enter his Monaſtery; and drawing near to his Death, exhorted his Diſciples to perſevere in the Service of God, recommending to them, among other Things, Steadineſs and Silence; and having receiv'd the Holy Communion at the Hands of St. *Cronan*, who was come to ſee him, he dy'd near the Cell of his Diſciple St. *Stellan*, in the Year 622.

The Order of St. *Moëlee* was none of the moſt inconſiderable, as *Colgan* reports. That Saint founded ſeveral Abbies, the chief whereof was that of *Fernes*, where he reſided, and where he was afterwards Biſhop, when *Fernes* was made a Biſhoprick.

St. *Finian*, or *Finnen*, was born in *Leinſter*, and was baptiz'd by St. *Alban*. When he was of Age to follow his Studies, he retir'd to St. *Forchene*, Abbat of *Roſcur*, who taught him the Duties of a Religious State. At thirty Years of Age he went over into *France*, and proceeded to *Tours* to continue his Studies. Returning thence into *Ireland*, he taught Divinity in one of the Houſes whereof he was Founder, and afterwards in the Abby of *Clonard*, which is reputed to have been the Head of that Order. He had ſeveral Diſciples, who were afterwards famous for Virtue, or their Employments. His common Food was only Bread, Herbs and Water. On feſtival Days he did eat a little Fiſh, and drank Whey, or Beer. The Ground was his Bed, and

a Stone his Pillow. At laſt, a contagious Diſtemper, which infeſted the Country, in the Year 548, carry'd him off among many others, and tranſlated him to the Glory of the Bleſſed.

St. *Kiaran*, or *Keran*, had been inſtructed in Literature by St. *Finian*. Bp. *Uſher* ſays this Order was approv'd by Popes. The two principal Houſes of this Order were *Seir-Keiran* in *Eaſt-Meath*, and *Cluan-Micnois*, *Clunes*, or *Kiloom* in *Weſt-Meath*, which was afterwards made a Biſhoprick, and is now united to that of *Meath*. *Colgan* ſays this Abby had many great Benefactions from the Princes of *Ireland*, and had many other Churches or Priories ſubject to it. This Saint dy'd in the Year 549, being but thirty three Years of Age. He is not the ſame as St. *Keiran*, Biſhop of *Sagir*, who dy'd about the Year 520.

To conclude, the Order of St. *Brendan* had for its principal Houſe the Abby of *Portpur*, in the Town of *Clonfert*, in the County of *Galway* in *Connaught*, which afterwards became a Cathedral. It is reported, that an Angel dictated to him the Rule which he preſcrib'd to his Diſciples, and that he had two or three thouſand under his Direction. He dy'd of a great Age, according to ſome about the Year 577, others place his Death ten Years later.

Of all the thirteen Orders, only that of St. *Colomban* ſubmitted to the Order of St. *Benedict*, nine others went into the Order of the *Regular Canons* of St. *Auguſtin*, which was the moſt conſiderable of all others in *Ireland*. *Pennotus* fancies it was St. *Patrick* that firſt ſettled them in

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Ireland; others say it was *Palladius*, his Predeceſſor; but be that as it will, certain it is that thoſe *Canons* were very powerful in *Ireland*, and much more than the *Benedictins*, who were not numerous there, eſpecially at the Time of the Suppreſſion of Monaſteries in that Kingdom; for I know they had ſome few more Houſes during the firſt Ages after their coming thither. They came not into *Ireland* till the ſeventh Century, as *Colgan* obſerves, and they loſt ſome Houſes in the following Ages.

As for the general Suppreſſion of Monaſteries in *Ireland* the Method and Motives of it were the ſame as in *England*, whereof enough may be ſeen in the ſeveral Volumes of the *Monaſticon Anglicanum*; for which reaſon it will be needleſs to ſwell this Work with the Repetition of the ſame. But it will be proper here to obſerve, that the ſaid Suppreſſion happening in the Reign of King *Henry* VIII, about the middle of the ſixteenth Century, here will be no occaſion to take notice of ſeveral Orders which have been inſtituted ſince that Time; of which Number are the *Franciſcan Recolets* and *Capucins*, the Barefoot *Carmelites* and *Auguſtinians*, the *Jeſuits*, and ſome others that have appear'd in *Europe*, as being come too late into the World to have eſtabliſh'd themſelves in that Iſland. Of thoſe Orders that were in *Ireland*, little is to be found but what lies diſpers'd in many Books, and that very ſhort, and ſubject to much Confuſion; and as for Manuſcripts, that unfortunate Nation has been ſo harras'd that few have eſcap'd, and thoſe very difficult to come at. At the End of the 2d Vol. of the *Monaſticon Anglicanum*, is an Account of

about

about thirty five Regular Houſes in *Ireland*, with ſome of their Foundation Charters, which I alſo quote as they occur. But in regard that thoſe Additions are not very conſiderable, and only a ſmall Part of the whole Work, and that beſides *Ware* has made an imperfect Eſſay towards the *Iriſh Monaſticon*, in his little *Monaſtereologia*, I have undertaken to collect all that relates to the Monaſtical Hiſtory of *Ireland* and *Scotland*, believing ſuch a Work may be acceptable to the Publick, at a Time when Antiquities are ſo much ſought after, as that the like has ſcarce ever been known in any Age whatſoever; and *Ireland* being ſo great an Ornament of the Imperial Crown of *England*, every Part of its Hiſtory and Antiquities is as proper reading for the *Engliſh*, as even for the Natives of that Country. I will only add in this Place, what *Hanmer* ſays in his Chronicle of *Ireland*,

Of the firſt founding of Monaſteries in Ireland.

THERE were four Biſhops in *Ireland*, before the coming thither of St. *Patrick*, and many of the People had been converted, tho' the ſaid St. *Patrick* afterwards converted the great Men, *&c.* and is therefore reckoned the Apoſtle of *Ireland*. The firſt Chriſtian in that Nation was *Colmannus*, a reverend Prieſt, who Baptiz'd one *Declanus*, who afterwards going to *Rome* was there conſecrated a Biſhop by Pope

Pope *Celestin*, and return'd into his Native Country. The other three Bishops were *Albæus*, *Kyaranus*, or *Keran*, alias *Piran*, and *Ybarus*. This *Ybarus* baptiz'd *Abbanus*, and brought him up in Learning. They then went together to *Rome*, and after their Return, Convers'd in *Ireland* with St. *Patrick*.

Abbanus aforesaid, is renowned in *Ireland* for building of Cells and Religious Houses; besides three Monasteries in *Connaught*, he built in *Munster*, *Ceal-Achard-Conchun*, alias *Kill-Achard*, where St. *Finian*, whom he baptiz'd, after his Death was Abbat. In the Borders of *Muskerry* he builded the Nunnery of *Husneach*, and left it to St. *Gobnaid* and her Virgins; another Monastery also by *Kilcullen*. In *Nandesi*, as I take it now call'd *Decies*, by the Town of *Briegoban*, he founded *Kill-na-Marban*, and at the Foot of the Mountain *Crotte* in *Muskerry*, the famous Monastery call'd *Cluain Ardmobecoc*, where St. *Becanus* was Abbat; the which afterward, because of *Becanus's* Lamentation in devout Sort, as it is written, for his Sins, was call'd *Ceal Nander*, *Cella Lachrimarum*, the Cell of Tears. He founded also *Cluain Findglaise*, and *Cluain Conbrum*. He builded a Monastery upon the River *Berba*, call'd *Ross-mac-Treoin*, where the Abbat St. *Emenus* rests; also in *Meath*, *Ceall-Ailbe*, and committed the Charge thereof to the holy Nun *Segnith* and her Associates; and in the North Part of that Country a Nunnery *Ceall-Abbuin*, where he made an End of his Course, and slept with his Fathers. p. 37. Note that St. *Patrick* was sent by Pope *Celestin*, to convert *Ireland*, a-

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bout the Year 431, whence may be gather'd the Time of the Foundations above, there being no exact Date to them.

Having thus briefly touch'd upon the first Converſion of *Ireland*, and the founding of Monaſteries that enſu'd thereupon, it will be neceſſary to acquaint the Reader, leſt the Editor of this Work ſhould be charg'd with unfair dealing, that the ſame is neither a Tranſlation, nor his own compiling. To do Juſtice therefore to the Author *Monſ. Alemand*, we are beholden to him for his Labour in collecting and digeſting a Volume in Twelves, under the Title of *Hiſtoire Monaſtique D'Irlande*, which he publiſh'd at *Paris*, in the Year 1690. This little Piece was ſoon bought up, and is become ſo ſcarce that it prov'd a difficult Task to procure one at *Paris*, for in *London* it was not known. The Author was certainly an induſtrious and well read Perſon, and it is likely was untimely ſnatch'd away, for he promiſes us ſeveral other Works relating to *Ireland*, none of which have yet appear'd abroad, that I can hear of. This Monaſtical Hiſtory of *Ireland* is due to him, he having laid the Foundation, and found moſt of the Materials; yet can it not be call'd a Tranſlation, on account of the many Additions and Alterations that have been made to it; as it is eaſy to improve upon the Undertakings of others, eſpecially when they are Foreigners, and have not all thoſe Helps which others may chance to meet with. Neither would it have been juſtifyable to have conceal'd the Author's Name, which would be uſurping of another Man's Right.

To

INTRODUCTION.

To embeliſh this Work, and render it the the more agreeable, ſeveral Plates are added, repreſenting the Habits of the Principal Orders which were in the Kingdom of *Ireland*, which cannot but be very acceptable to the Curious; *Mr. Alemand* having omitted thoſe Cuts, as living in a Country where moſt of thoſe Habits are generally known to all People, which is quite otherwiſe with us.

There is alſo a Map of *Ireland*, for finding the Situation of the ſeveral Monaſteries, at leaſt of the chiefeſt of them, and giving ſome Light towards finding of the reſt. It will be needleſs to give a longer Account of this Performance, which, in the Deſcription of particular Houſes, is very full as to the Number of them, and very much exceeds any yet publiſh'd.

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A Regular Canon of S.t Augustin.

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Monaſticon Hibernicum:

OR, THE

Monaſtical HISTORY

Of the KINGDOM of

IRELAND.

Abbies, Priories and Monaſteries of Regular Canons *of St.* Auguſtin.

GIVE this Order the Preference before all the others there were in *Ireland*, for ſeveral Reaſons. Firſt, becauſe it pretends to be the ancienteſt of all Regular Orders in general, derives it's Original from the Apoſtles themſelves, and allows St. *Auguſtin* only to have form'd one particular Congregation, which was afterwards divided into many others; and tho' there be many Objections againſt this Antiquity,

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Reg. Can. of St. Aug.

it is certain that the Pretence to it is ſtill continu'd, and it belongs not to me to decide the Controverſy; and the rather, becauſe it cannot be deny'd but that the *Regular Canons* were of the firſt that had a being in *Europe*, and that ſcarce any but the *Benedictin* Monks can ſtand againſt them for Precedence. Secondly, it is certain, that the particular Rules there were in *Ireland* in the 5th, the 6th, and the 7th Centuries, conſiſted of Monks, who were either *Regular Canons*, or ſomething ſo like them, that at the Time when theſe Rules were oblig'd to incorporate themſelves either into the Rule of St. *Benedict*, or that of the *Regular Canons* of St. *Auguſtin*, they all made choice of the latter, as being much more agreeable to them than that of St. *Benedict*.

In ſhort, the *Regular Canons* of St. *Auguſtin* were ſo very conſiderable in *Ireland*, either in the firſt Ages, or at the Time of the general Suppreſſion of Monaſteries, that the number of Houſes they are ſaid to have had at both thoſe Times ſeems incredible; ſo that neither the great Order of St. *Benedict*, nor that of the *Ciſtercians*, which is a Branch of it, can in that Particular ſtand in Competition with that of the *Regular Canons*, who were in all reſpects as great in *Ireland*, as the *Benedictins* were in *England*. It was requiſite to be a *Regular Canon*, in order to be promoted to a Biſhoprick in *Ireland*, almoſt all the Pariſh Churches and other ſecular Benefices were poſſeſs'd by that Order. To which if we add, that they alone did poſſeſs, or had been Maſters of, as many Houſes as all the other Orders together, and that almoſt all the Chapters of the Cathedral and Collegiate Churches in *Ireland* were made

made up of *Regular Canons*, it will be neceſſary, whatſoever the Reluctancy be, to own, that there was no Order in *Ireland* which could compare with this, eſpecially if we farther add, that it had this noble Prerogative of having had two Abbats and eight Priors, that were Spiritual Peers of the Realm, and as ſuch took their Places in the Houſe of Lords. I am not ignorant that the Order of the *Ciſtercians* had more; for thirteen of their Abbats enjoy'd the ſame Preheminence, as we ſhall ſee hereafter; but ſo many other Particulars concur towards the Exaltation of this Order of *Regular Canons*, that the other Orders will eaſily excuſe me for making this to take Place of them. *Reg. Can. of St. A.*

Not to put off giving the Names of the Abbats and Priors of the Order of *Regular Canons*, who had Seats in Parliament, I will ſet them down here in their proper Rank.

The Abbat of St. *Thomas* at *Dublin* in the Province of *Leinſter*, of the Congregation of St. *Victor*.

The Abbat of *Rathoe* in the County of *Kerry* in *Munſter*.

The Prior of the *Holy Trinity* in *Dublin*.

The Prior of St. *Peter* at the new Town of *Trim* in the County of *Meath*, in *Leinſter*.

The Prior of *Conal* in the County of *Kildare*, in *Leinſter*.

The Prior of St. *Mary* of *Kenlis* at *Kilkenny* in *Leinſter*.

The Prior of *All-Saints* at *Dublin*.

The Prior of St. *Edmund* at *Athaſſel* in the County of *Tiperary* in *Munſter*.

The Prior of the *Holy Croſs* at *Killeghe* in the *King's County* in *Leinſter*.

Reg. Can. of St. Aug.

The Prior of St. *Mary* at *Louth* in *Leinſter*.

Let us now proceed to treat of Houſes this Order had in the ſeveral Provinces of this Kingdom.

In the Province of *LEINSTER*, In the County of *DUBLIN*.

Holm-Patrick *Monaſtery of* Regular Canons.

AT *Holm-Patrick*, or *Port St. Patrick*, (ſo call'd, becauſe they ſay St. *Patrick* landed there when he came out of *Ulſter*,) was an Abby founded by *Sitricus* King of *Leinſter*, who was an *Ouſtman*, that is, of a Family that came from the Eaſt with reſpect to *Ireland*; ſo they call'd the *Danes* who had ſettled among them. This Houſe was founded before the coming of the *Engliſh* into that Iſland, that is, before the 12th Century, for it was in that Age that the *Engliſh* ſubdu'd *Ireland*, or to expreſs it as the *Iriſh* do, that the Iſland ſubmitted to the *Engliſh*, for they will not allow that they were ſubdu'd and their Country conquer'd; however the *Engliſh* pretend it was reduc'd by Conqueſt; but be that as it will, this Abby when firſt erected was in the Iſland of St. *Patrick*, or *Inis Patrick*, which is near the Coaſt; but *Henry London*, Archbiſhop of *Dublin*, remov'd that Houſe to *Holm-Patrick*, on the Continent, in the Year 1220. *Ware* ſays, it was but a Priory, however ſeveral other *Iriſh* Writers affirm it was an Abby.

Holy

Reg. Can. of St. Aug.

HOLY-TRINITY *Regular Canons*, Dublin.

THE Cathedral Church of the *Holy Trinity* at *Dublin*; for there are two Cathedrals in that City, which is very ſingular and remarkable. This Cathedral, which is commonly call'd *Chriſt Church*, belong'd to the *Regular Canons* of St. *Auguſtin*, of the peculiar Congregation of *Arroaſia*, being an Abby in the Dioceſe of *Arras*, and was Head of this Congregation which is now extinct, having been united to the great Order of *Regular Canons*, as *Pennot* obſerves in his Tripartite Hiſtory, for which reaſon we ſhall always give to this Order all the Houſes that belong'd to thoſe of *Arroaſia*. King *Sitricus* above mention'd, and *Donatus* Biſhop of *Dublin*, for that City was then but a Biſhoprick, in the Year 1058 plac'd Secular *Canons* in this Cathedral, whom, in the Year 1163, *Lawrence* Archbiſhop of *Dublin* oblig'd to become Regulars. Their Prior, or Abbat, from that very Time, had the Honour of being reckon'd among the Spiritual Lords, and ſitting in the Parliament of *Ireland*, and when King *Henry* the 8th ſuppreſs'd the Monaſteries and Regular Communities, he chang'd this into a Dean and Chapter, in the Year 1541, and it has been ever ſince in the nature of a Royal Chapel. The Cathedral of St. *Patrick* is now only look'd upon as ſuch, being much larger and more beautiful than the other, by reaſon of the great veneration the *Iriſh* have always had for St. *Patrick*, and it has a Dean, a Chancellor, a Treaſurer, two Archdeacons, and

Reg. Can. of St. Aug.

two and twenty Prebendaries, whoſe Revenues are conſiderable, beſides all other Offices.

It is fit here to obſerve, that the Cathedral of the *Holy-Trinity* is ſo ancient, that all Authors agree it had been built under Ground by the *Ouſtmans* or *Danes*, before the coming of St. *Patrick* into *Ireland*, that is, before the fifth Century. They alſo tell us, that the ſame Saint celebrated Maſs in one of its ſubterraneous Vaults, by which it appears, that ſome Part of *Ireland* was Chriſtian before the Miſſion of St. *Patrick*. Afterwards a Church was built upon that which was under Ground, the like of which has been ſeen in *France*, where the Cathedral of *Chartres*, the Church of St. *Victor* at *Marſeilles*, and ſome others, are built after the ſame manner; and alſo in *England* St. *Faith* was under St. *Paul's*, and at *Canterbury* there is another Church under the Cathedral.

Regular Canons *at the Gate of* Dublin.

AT one of the Gates of *Dublin*, on the Bank of the River *Liffy*, which runs through that City, was a Priory of *Regular Canons* of St. *Auguſtin*, founded in the Year 1219, by an *Engliſh* Nobleman, whoſe Name was *Variſius de Pech*. *Ware* obſerves that this Houſe was afterwards united to the Abby of St. *Thomas* at *Dublin*, which was of *Regular Canons* of St. *Victor*: See more of it below in that Congregation.

All-

Reg. Can. of St. Aug

All-Saints *Priory at* Dublin.

THere was ſtill in *Dublin* the Priory of *All-Saints*, the Prior whereof was a Spiritual Lord, and accordingly ſate in Parliament, it particularly appertain'd to *Regular Canons* of the Congregation of *Arroaſia*. *Dermot*, or *Dermitius* King of *Leinſter* founded this Houſe, in the Year 1166. The Foundation Charter begins thus:

In nomine Sanctæ & Individuæ Trinitatis, Patris & Filii & Spiritus Sancti, Ego Diarmitius *Rex* Lagenienſium *pro Dei amore & animæ meæ ſalute donavi & tradidi ſpirituali Patri & Confeſſori meo* Edani Lugudunenſi *Epiſcopo, ad opus Canonicorum Eccleſiæ filiæ Zolæ, & ſucceſſorum eorum terram quandam quæ dicitur* Ballidabgoil, *cum hominibus ſuis*, &c. See the reſt of it in the *Monaſticon Anglicanum*, Vol. 2. p. 1039. where is alſo the Charter of King *Henry* II. reciting and confirming the Poſſeſſions of this Monaſtery.

By which it appears that this King gave this Donation at the Perſuaſion of a Biſhop of *Louth*, his Confeſſor. An Archbiſhop of *Dublin*, and an Abbat of *Glandelour* were preſent at the granting of the Charter, and ſubſcrib'd it. In this Priory is at preſent the College founded in lieu of it by Queen *Elizabeth*, in the Year 1591. *Dublin* had before been made an Univerſity in the Reign of King *Edward* II. in the Year 1320, by Papal Authority.

Reg. Can. of St. Aug.

DRUIM-MAC-UBLA *Abby.*

ACcording to *Colgan*, there was an Abby of *Regular Canons* at *Druim-mac-ubla*, near to the Mountain *Brack*, where the Provinces of *Leinſter* and *Ulſter* meet; which Abby was founded by St. *Sidonius*, who liv'd in the ſixth Century.

CLUAIN-DOLCAIN *Abby.*

AT *Cluain-Dolcain* in the County of *Meath*, on the Borders of the Provinces of *Leinſter* and *Ulſter*, was a famous Abby, the firſt Abbat whereof, according to the above-quoted *Colgan*, was St. *Mochua*, in the ſeventh Century, and St. *Ferfulle* was the firſt Biſhop there in the eighth Century.

IRELAND'S EYE *Abby.*

ON the North ſide of the Bay of *Dublin* lies a ſmall Iſland, call'd *Ireland's Eye*, where St. *Neſſan*, in the ſixth Century, founded an Abby and there ſpent his Life in Faſting and Prayer. There was kept the Book of the four Goſpels call'd *Kerkowre*, of which *Alan* Archbiſhop of *Dublin* ſays,

That Book is held in ſo much Eſteem and Veneration, that upright Men dare ſcarce take an Oath on it, for fear of God's Judgments ſhewn on Men that had forſworn themſelves on it. *Ware* takes no notice of this Houſe, but *Uſher* mentions it.

TEG-

Reg. Can. of St. Aug.

Teg-Sacra *Abby.*

Teg-Sacra was an Abby four Miles from *Dublin*, founded in the ſeventh Century by St. *Sacre*, or *Moſſacre*, as *Colgan* ſays. The Name *Teg-Sacra* ſignifies, a Sacred or Holy Houſe. That Saint founded ſome other Houſes, as we ſhall ſee hereafter.

Sourd *Abby.*

At *Sourd*, five Miles from *Dublin*, there was an Abby founded by the great St. *Colomb*, in the ſixth Century, and was call'd *Monaſterium Surdenſe*, or *Surdum Sancti Columbæ*. *Colgan*, who alone makes mention of this Houſe, obſerves that at the Time of the Foundation that Saint gave the Government thereof to St. *Finan* ſirnamed *Lobbar*, or the *Leper*, who liv'd in that ſixth Century. Some will have this Houſe to have belong'd to the Order of St. *Benedict*.

In the County of *LOUTH.*

St. Mary's *Priory at* Louth.

At *Louth* the Capital of this County, and once a Biſhoprick, was the Priory of St. *Mary*, the Prior whereof was a Spiritual Lord, and as ſuch ſate in Parliament. This Houſe was founded by *Donat-o-Caroll*, King of *Ergal*, and by *Edam Okelly* Biſhop of *Clogher*, who was bu-

ry'd

Reg. Can. of St. Aug.

ry'd there in the Year 1148. Some Authors pretend that this Priory was the ſame with the Deanry (which *Uſher* calls) of *Lugudum*, that is, of *Louth*, becauſe that Town was call'd *Lugudunum*, and by Abbreviation *Lugudum*. For ſo it is found written in the Regiſters of the Apoſtolick Chamber; but it is likely they were two diſtinct Benefices, the former being Regular, and the other Secular; for *Uſher* alſo obſerves, that in the Year 1252, the Deanries of *Lugudum* or *Louth*, of *Droghedagh* and of *Ardee* were put under the Juriſdiction of the Archbiſhop of *Armagh*, whereof the Biſhop of *Clogher* highly complain'd, pretending that ſince the ſuppreſſing of the Biſhoprick of *Louth*, the County of that Name, which was alſo formerly call'd *Ergal*, had always belong'd to his Dioceſe. It is alſo poſſible that they might have been but one and the ſame, and that the Regular Houſe might be Seculariz'd; ſo that this Controverſy muſt remain undecided.

LOUTH *Abby*.

THere was alſo in the Town of *Louth* a very ancient Abby built by St. *Mocteé*, Biſhop of *Louth*. *Colgan* mentions it, and ſays it was call'd *Lugmadenſe Monaſterium*, which I am apt to believe was afterwards the Deanry of *Louth* above ſpoken of; but *Ware* pretends, that the Priory of St. *Mary*, laſt mention'd, was built on the Ruins of this Abby. St. *Mocteé* the Founder was a Man of much Learning, and it is ſaid that about an hundred Biſhops and three hundred Prieſts were his Diſciples, which is not to be wonderd at, for St. *Brendan*, St. *Congal*, and St. *Finian*, who taught

taught in *Ireland*, had a much greater Number. It is alſo affirmed, that this St. *Mochee* form'd a particular Rule, but there is ſome Reaſon to queſtion the ſame. See *Liſmore* in the County of *Armagh*. *Reg. Can. of St. Aug.*

St. Peter *and St.* Paul's *Priory at* Knock.

THere was an Abby or Priory of the Invocation of St. *Peter* and St. *Paul* at *Knock* near *Louth*, built on the Mountain of the Apoſtles, and the Foundation of it given to the ſame King of *Ergal*, or *Urgal* according to *Camden*, of whom we made mention above, and to the ſame Biſhop of *Clogher*. *Ware* informs us, that the ſaid Place was formerly call'd *Knock-na-fengan*, that is, the Mountain of Piſmires; for *Knock* ſignifies an Hill or Mountain; and that it was afterwards call'd the Iſland of the Apoſtles, on Account of that Priory's being dedicated to St. *Peter* and St. *Paul*. *Colgan* very juſtly reproves *Francioſſus*, an *Italian* Author, for having, in his Book of the Saints of the City of *Luca*, ſaid that *Ergal* was a City in *Ireland*, whereas that is in reality but a little Province or County now properly call'd the County of *Louth*.

Drogheda *Hoſpital of* Regular Canons.

WARE pretends that a Religious Houſe at *Droghedagh*, and which was call'd of the *Bear*, becauſe *Urſus de Swemele*, an *Engliſh* Nobleman, founded it in the Year 1206, was an Hoſpital or Priory of the Order of the *Crouched Friers*;

Can. Reg. of St. Aug.

Friers; but I rather believe it was a Wardenſhip and Hoſpital belonging to the *Regular Canons* of St. *Auguſtin*, for the Foundation Charter has theſe Words:

Præterea volo & firmiter obſecro in Domino ut qui poſt obitum meum Cuſtos fuerit prædictæ domus illius, per electionem prohorum hominum de Drogueda *eligatur, & ut dum legalem cuſtodiam prædictæ domui adhibebit vocetur cognomine Cuſtos & non Prior*, &c. There are ſome things in the Sequel of the Charter, which ſhow, that this Houſe was given to the *Regular Canons* of St. *Auguſtin*; but it would be tedious to inſert the whole Charter; it may be ſeen in the Additions to *Dugdale*'s *Monaſticon Anglicanum*. Vol. 3. p. 107.

In the County of *WICKLOW*.

GLANDELOGH, *or* GLANDELOURE *Abby*.

WE find in the Life of St. *Keivin*, otherwiſe call'd *Coengen*, that is, Beautiful-born, that this Saint founded an Abby in the Bottom of a Valley, which was once in the *Scottiſh* call'd *Glandee*, but at preſent *Glandelogh*, that is, the Vale of the two Loghs, or Lakes, and in the ſame Place a famous and religious City grew up in honour of St. *Coengen*, which from the Name of the Vale wherein it ſtands, is call'd *Glandelogh*. This Abby was made a Biſhoprick about the Year 1182, and then the Cathedral was ſerv'd by *Regular Canons*, where there was a Biſhop and an Abbat, who was chief of the *Canons*,

Canons, in the nature of the Deans and Prebendaries. For, as has been well obſerv'd by the famous *Benedictin* F. *Mabillon*, in ſeveral Cathedrals in *Europe* in which there were *Regulars*, there was at the ſame Time a Biſhop and an Abbat, and ſometimes the Biſhop was Abbat. *Ware* takes no Notice of this Abby, as is likely becauſe it was afterwards made a Biſhoprick. But whereas the Abby might ſtill continue, notwithſtanding it's being made a Biſhoprick, by reaſon that the Dignities of Biſhop and Abbat were diſtinct in one and the ſame Church, it is certain that *Uſher* has been more commendable in giving a place to this Abby among the reſt. *Reg. Can. of St. Aug.*

Druimchain *Abby*,

ACcording to *Colgan*, was founded in the ſeventh Century by St. *Abban*, who alſo founded ſeveral others, of which *Ware* was wholly ignorant.

In the County of *WEXFORD*.

Selsker, *or St.* Peter *and St.* Paul, *at* Wexford.

IN the Suburbs of the Town of *Wexford* was the Priory of St. *Peter* and St. *Paul*, call'd by the Name of *Selsker*, founded in the twelfth Century, by the *Routs*, or *Rots*, or *Roches*, Noblemen of *Engliſh* Extraction, but ſettled in *Ireland* ever ſince the Conqueſt. The Viſcounts *Fermoy* are of this Family.

Reg. Can. of St. Aug.

FERNES *Abby.*

AT *Fernes*, a Biſhop's See, was a ſmall Abby, founded in 1158, by the famous *Dermot* King of *Leinſter*, who was buried in it, *Anno* 1171. The Foundation Charter is at length in the *Monaſticon Anglicanum*. All the Donations are therein mention'd, a Biſhop and an Abbat of *Glandelogh* ſubſcrib'd the Charter; which proves that what we have ſaid above is true, *viz.* that the Abby of *Glandelogh* continu'd after it was erected into a Biſhoprick, and that therefore *Ware* ought to have taken notice of this Abby of *Glandelogh* we have ſpoken of.

If we may believe *Colgan*, *Fernes* was an Abby ever ſince the ſixth Century; for he affirms that St. *Maidoc* was firſt Abbat there, and then Biſhop, and afterwards Archbiſhop. Be that as it will, this Church of *Fernes* was almoſt at firſt erected into a Cathedral. King *Dermot* founded another Abby in this Town in the twelfth Century, unleſs it ſhall be urg'd that ancient Authors have often confounded the Qualities of Abbats and Biſhops, which cannot be deny'd.

CLUAINMOR *Abby.*

Cluainmor was an Abby anciently call'd *Cluendichola-guircbe*, becauſe it was founded by St. *Dichulle* in the ſixth Century. One St. *Maidoc* was Abbat of it, but was not the ſame, ſays *Colgan*, with the great St. *Maidoc*, above mentioned, who was both Biſhop and Archbiſhop of *Fernes*.

IMBER-

Reg. Can. of St. Aug.

IMBERDAOILE *Abby.*

AT *Imberdaoile*, or *Imberdagon*, on the Sea-Shore, there was an Abby, which, according to *Colgan*, was founded by St. *Dagan*, who was afterwards made Biſhop of *Achade Dagain*, in the ſeventh Century.

SEAMBOTHA *Monaſtery.*

AT *Seambotha*, according to the ſame *Colgan*, there was an Abby or Monaſtery, founded by St. *Colman hua Fiaghtagh*, who was there held in great Veneration.

DOWNING *Monaſtery.*

AT *Dune*, or *Downing*, a ſmall Town on the River *Derriby*, which falls into *Slane* River, there was an ancient Houſe of *Regular Canons*, built by the *Ouſtmans* or *Danes* long before the coming of the *Engliſh* into *Ireland*; for it is to be obſerv'd, that the *Danes* were ſettled in ſeveral Parts of *Leinſter* and *Munſter*, where they became ſo powerful, that ſeveral of them were Kings of the Country.

CLUAINMOR *Abby.*

AT *Cluainmor* was an Abby, founded, according to *Colgan*, by St. *Maidoc*, who was Biſhop or Archbiſhop of *Fernes*, for it was formerly an Archbiſhoprick, and that Saint liv'd in the ſixth or ſeventh Century. The Difference between this and the other of the ſame Name above, I know not.

ARD-

Reg. Can. of St. Aug.

ARDLABRAN *Monaſtery.*

AT *Ardlabran*, or *Ardladran*, the aforeſaid Saint founded another Abby, not far from the former, according to *Colgan*.

ROSS *Abby.*

AT *Roſs*, a little Town on the River *Barow*, was an ancient Abby or Priory, founded in the ſeventh Century by St. *Evin*, or *Emin*. There are ſome who ſay this Houſe was call'd *Roſmactreon*, or *Roſsglaſs*. I know not whether it be the ſame, but it is certain that this Houſe was afterwards made an Abby of the *Ciſtercian* Order, therefore ſee more of it in that Order. We ſhall here only add, that the ſaid Houſe was a Sanctuary, where Malefactors remain'd in Safety; and St. *Evin*, or *Emin*, having brought Monks from *Munſter* to place in it, the ſame was call'd *Roſsglaſs* of the *Munſterians*. Here was the famous Bell of that Saint, which wrought Miracles againſt perjur'd Perſons. *Ware* places this Houſe in the County of *Kildare*, for it is partly in that of *Kildare* and that of *Wexford*. *Colgan* pretends, that this Abby of *Roſs* is really that of *Roſmactreon* or *Roſsglaſs*, which was very famous, and that St. *Abban* was the Founder, and St. *Evin* or *Emin* only his Succeſſor. For my part, I know not whether it was not the Abby of *Roſſimbhir*, which the ſame *Colgan* owns to have been founded by St. *Maidoc*, in the County of *Wexford*, and the Dioceſe of *Fernes*, where that Saint was Biſhop.

BEG-

Reg. Can. of St. Aug.

BEG-ERY *Abby.*

ON the Coaſt of *Wexford* there is a ſmall Iſland, call'd *Beg-Ery*, or little *Ireland*, in which there was an Abby founded in the fifth Century by St. *Ibar*. It is mention'd in the Life of that Saint, that he founded a famous Monaſtery, and inſtructed an immenſe multitude of *Iriſh* and others in ſacred Literature, and other excellent Sciences. By which it appears that St. *Ibar*, whom they alſo call'd *Ivore*, was not only an holy Man, but alſo very learned; inſomuch that ſome Authors entitle him *Doctor Begerenſis*. Nor was his Abby leſs renowned on account of the College, or Univerſity he had there eſtabliſhed, which produc'd many great Scholars, than for the Holy Perſons that proceeded from it. However *Ware* has forgot to mention this Houſe in his *Monaſtereologia*, but *Uſher* Archbiſhop of *Armagh* has ſpoken of it in his Antiquities of the *Britiſh* Churches.

FIN-MACH *Abby.*

FIN-*Mach* was an Abby in *Regione Forthardorum*, in the Province of *Leinſter*, ſays *Colgan*, founded by St. *Moſſacre*, or *Sacre*, in the ſeventh Century.

CAMROS *Abby.*

CAmros, ſays the ſame *Colgan*, was another Abby, founded in the ſeventh Century, by St. *Abban*.

Reg. Can. of St. Aug.

MAGAR-MUIDHE *Abby.*

M*Agar-Muidhe* was another Abby founded by the ſame Saint. Perhaps *Ware* had no knowledge of either of them. This Saint generally reſided in this Abby, tho' he had founded ten or twelve others that were all of them conſiderable.

FETHERDE *Abby.*

IN this third Place, the ſame Saint likewiſe founded the Abby of *Fetherde*, in the ſame County of *Wexford*. In ſhort, he built ſo many Abbies, and ſo near one another, that *Colgan*, who reckons them up, ſeems ſcarce to be credited in this particular.

In the County of *KILKENNY.*

KILKENNY *Priory and Hoſpital.*

AT *Kilkenny*, the Capital of this County, and a Biſhop's See, there is a Priory and Hoſpital of this Order, founded by *William Marſhal*, Earl of *Pembroke*, an *Engliſh* Nobleman, very famous in the firſt Expedition of the *Engliſh* into *Ireland*, in the Year 1211; if we may believe *Ware*; for the Compilers of the *Monaſticon Anglicanum*, who have given us the Foundation Charter entire in their Additions, Vol. 2. p. 1042. alledge that this Houſe, which was under

der the Invocation of St. *John* the *Evangeliſt*, was not founded till the Year 1220; however the difference of Time is not very great, as being but of nine Years. *Reg. Can. of St. Aug.*

KELS *Priory.*

AT *Kels* or *Kenlis*, a ſmall Town in this County of *Kilkenny*, was a rich Priory of the Invocation of St. *Mary*, the Prior whereof was a Lord Spiritual, and as ſuch ſate in the Parliaments of *Ireland*. *Ware* will have it, that this Houſe was founded under King *Richard* the firſt, ſurnam'd *Cœur de Lion*, towards the latter End of the twelfth Century, by *Geffrey Fitz-Robert*, Seneſchal of *Leinſter*; but *Dugdale* and *Dodſworth* in their Additions to the *Monaſticon*, producing the Foundation Charter, and the Donations to this Houſe, ſhow, in the firſt Place, that it was call'd St. *Keran* of *Kenlis*, and that it was built by the ſaid *Geffry*, who coming out of *England* into *Ireland* with the Earl of *Pembroke*, purchas'd the Barony of *Kenlis* in *Oſſory*, being the upper County of *Kilkenny*, and founded this Priory in the Town of *Kenlis*, in the Year 1183, and the Biſhop of *Oſſory* who liv'd at that Time confirm'd the ſame. And for as much as there were not then any *Regular Canons* of St. *Auguſtin* of the *Engliſh* Nation in *Ireland*, and that Nobleman would not admit of *Iriſh*, he caus'd the Church to be ſerv'd by four Secular Prieſts, 'till ſuch time as he could bring *Regular Canons* out of *England*. Them he took out of the Priory of *Bodmin* in *Cornwal*. One of them was call'd *Reginald Acloind*, and another *Hugh Rous*. *Reginald* was the firſt Prior, and *Rous* ſucceeded

Reg. Can. of St. Aug.

him, and was afterwards the firſt Biſhop of *Oſſory*, or of *Kilkenny*, for they are now the ſame; the See of the Biſhop of *Oſſory*, which was formerly moving and unfixed, being ſettled in the Town of *Kilkenny*. It farther appears by the Foundation Charter, that the aforeſaid Seneſchal of *Leinſter* made great Donations to this Houſe. *Hugh* and *Walter Lacy*, *Engliſh* Noblemen, added to them; and King *John*, Brother and Succeſſor to *Richard*, was not ſatisfy'd with confirming the Foundation, and *Hugh*'s Donation, for that of *Walter* was later, but gave himſelf very conſiderably to this Priory, which was one of the richeſt in the Kingdom.

FEDHDUIN *Abby.*

ACcording to *Colgan*, at *Fedhduin* there was an Abby, founded by St. *Maidoc*, or *Momoedoc*, Son to the Holy Queen *Radegundis*.

TICK, *or* INISTIOCK *Abby.*

AT *Tick*, or *Iniſtiock*, according to *Camden*, who aſſures us, that it is the fourth conſiderable Place in the County of *Kilkenny*, the Repreſentative whereof ſits in the Parliament of *Ireland*, there is a Priory of the Invocation of St. *Colomb*, founded, as *Ware* ſays, in the Year 1206, by *Thomas* Seneſchal of *Leinſter*, by the Perſuaſion of the abovemention'd *Hugh Rous* Biſhop of *Oſſory*. This *Thomas* the Founder deſir'd the Prior of *Kenlis* to ſend him two Canons, to form and govern his new Priory, and one of thoſe Canons, whoſe Name was *Alured*, became the firſt Prior of *Iniſtiock*.

KILLA-

Reg. Cen. of St. Aug.

KILLACHADE-DRUMFODA *Abby.*

KIllachade-Drumfoda, was an ancient Biſhoprick and an Abby, where, as *Colgan* informs us, St. *Sinelle*, or St. *Sinchelle*, was Biſhop and Abbat in the ſixth Century.

EADCRUIM *or* ENAGH-TRUIM *Abby.*

EAdcruim, or *Enagh-Truim*, is a good Town at the Foot of Mount *Badin*, where St. *Coeman* or *Coman*, according to *Uſher*, in the ſixth Century, founded an Abby, yet was not himſelf bury'd there, but at *Tyrdaglas* in *Munſter*. *Ware* takes no notice either of the Saint, or of the Abby, unleſs it be the ſame St. *Coman* that built *Roſcomon*, which is likely enough, becauſe they liv'd in the ſame Century. *Uſher* ſeems to be of opinion, that they were two different Saints. *Colgan* agrees with *Ware*, and adds, that this *Coman* only finiſh'd the Structure, which St. *Pulcherius* or *Mochoemoc* had before begun, and that it is now only a Pariſh. If we may believe ſome Authors, this Abby belong'd to the *Benedictins*.

FERT-NE-GEROCH *Abby.*

AT *Fert-ne-geroch*, a ſmall place in this County, was a Priory of *Regular Canons* of St. *Auguſtin*, founded in the thirteenth Century, by the *Blanchfelds*, *Engliſh* Men of Quality, who were ſettled in *Ireland*.

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Reg. Can. of St. Aug.

KIL-MANAGH *Abby.*

KIL-*Managh*, or the Monks Church, was an Abby, where, according to *Colgan*, St. *Natalis* was Abbat. There is another of this Name founded by St. *Fechin* in the County of *Sligo*, in *Connaught*.

In the County of *CATER LOGH.*

LAGHLIN *Abby.*

AT *Laghlin*, an Epiſcopal See, there was an ancient Abby, founded about the middle of the ſixth Century, by St. *Laſrean*, or *Molaſſus*, who was at the ſame Time Biſhop and Abbat of *Laghlin*. Thoſe two Dignities being no ways incompatible in a Church that was Abbatial and Cathedral. Only *Uſher* ſpeaks of this Abby of *Laghlin*, for *Ware* does not mention it, and it is ſtrange, becauſe he was not unacquainted with the famous Aſſembly of the Clergy, which was held in that Abby, in the Year 630, about the Controverſy concerning the Celebration of *Eaſter*. But I am of opinion that *Uſher* is miſtaken when he tells us that St. *Laſrean* was the Founder of this Abby, for that Saint's Life makes it appear, that St. *Gobban* was Abbat of *Laghlin*, before St. *Laſrean* came to ſettle there, as has been well obſerv'd by F. *Colgan*, a Perſon ſo knowing in the Antiquities of *Ireland*, his native Country.

True

True it is that St. *Laſrean* rais'd the Abby of *Laghlin* to ſuch a pitch of Reputation, that he paſs'd for the Founder, for it was but inconſiderable under St. *Gobban*. However there is reaſon to queſtion whether this Houſe belong'd to the *Regular Canons* of St. *Auguſtin*, or to the Monks of St. *Benedict*, at leaſt originally. *Reg. Can. of St. Aug.*

In the County of *KILDARE.*

KILDARE *Abby.*

THE Annals of *Donagal* aſſure us, that St. *Aidus*, who liv'd in the ſixth Century, was firſt King of *Leinſter*, and afterwards Abbat and Biſhop of *Kildare*. Thus it appears that there was once an Abby in that Town, together with the Epiſcopal See, as was in many other Towns in *Ireland*.

NAAZ *Priory.*

AT the *Naaz*, one of the beſt Towns in this County, and which ſends a Member to the Parliament, there was a Priory of *Regular Canons* of St. *Auguſtin*, under the Invocation of St. *John Baptiſt*, founded by a Baron of *Naaz*, in the twelfth Century. *Colgan* obſerves, that this Town was once the Reſidence of the Kings of *Leinſter*.

Reg. Cas. of St. Aug.

CONAL *Priory.*

AT *Conal*, a Town upon the River *Liffy*, which runs through *Dublin*, was a rich Priory, founded in the Year 1202, by an *Engliſh* Nobleman, who was Lord Chief Juſtice of *Ireland*. This Chief Juſtice, whoſe Name was *Miller*, was the Son of *Henry Miller*, who was natural Son to *Henry* the ſecond, King of *England*, that reduc'd *Ireland*. The Prior of *Conal* had this Prerogative, that he was a Spiritual Lord, and as ſuch ſate in the Houſe of Peers. This Priory was ſubordinate to the Abby of *Lanthony* in *England*.

OUEN *Abby or Priory.*

NEar the Port of *Kilcullen*, on the River *Liffy*, was the Abby or Priory of *Ouen*, founded in the fifteenth Century, by *Rowland Euſtace* an *Engliſhman*, Viſcount *Baltinglaſs*, Lord of *Caſtlemartin*, and Baron of *Portleſter* in *Ireland*. He was bury'd here, in the Year 1496. *Colgan* ſays, this Abby is much ancienter.

IPALGIA *Abby.*

AT *Kilcoemain* was an Abby, which was formerly call'd *Ifalgia*. It was founded by St. *Coman*, as *Colgan* ſays. It is now only a Pariſh of the Dioceſe of *Kildare*, call'd *Geſille*. He farther obſerves, that there were two other Churches, but not Monaſteries, of this Name of *Kilcoemin*, the one in the Iſles of *Arran*, of the Dioceſe

Dioceſe of *Tuam*, and the other in the County of *Antrim*, and Dioceſe of *Connor*. Reg. Can. of St. Aug.

CLUAIN-DAMH *Abby.*

AT *Cluain-Damh*, that is, the Oxen's Meadow, on the Banks of the River *Liffy*, was an Abby, founded by St. *Sinchelle*, or *Sinelle*, who was alſo Abbat there, as *Colgan* informs us. It is to be obſerv'd here by the way, that there were ſeveral Abbies in *Ireland*, which bore this Name of *Cluain*, with another additional Name by way of Diſtinction, becauſe the Abbies were generally ſeated in fine Meadows, which the word *Cluain* imports. Thoſe that were in Woods were call'd *Doire*, as we ſhall ſee hereafter.

KILRUSH *Cell.*

AT *Kilruſh* was a Cell belonging to the *Regular Canons* of St. *Auguſtin*, founded by the famous *William Marſhal*, Earl of *Pembroke*, about the beginning of the thirteenth Century. This Cell was depending on the Priory of *Carthmel*, in the County of *Lancaſter* in *England*.

In the *KING's COUNTY.*

SEIRG *or* SEIGER-KEIRAN *Abby.*

IN that part of the ancient *Offalia*, which is now call'd the *King's County*, there is a Territory call'd *Elia Carolina*, from the Name of the

Reg. Can. of St. Aug.

the Emperor *Charles* the fifth, Father-in-Law to *Mary* Queen of *England* and *Ireland*, who call'd this the *King's County* with reſpect to King *Philip* her Conſort, as ſhe did another, the *Queen's County*, on her own Account. In the aforeſaid Territory of *Elia Carolina* there was a ſmall Town call'd *Seirg*, or *Seiger-Keiran*, where the great St. *Kiaran*, or *Ciaran*, who was not only the firſt of the Apoſtles of *Ireland*, but alſo by way of excellency, *the firſt-born of the Iriſh Saints*, built an Abby about the latter end of the fourth Century, before St. *Patrick* return'd into *Ireland*, and was himſelf the firſt Abbat. However he dy'd not there, but at *Caerdif* in *Wales*, as *Uſher* obſerves. But I find that Archbiſhop contradicts himſelf in ſome meaſure, when he tells us, that this Saint was born in the Year 352, in the Iſle of *Clare*, near the famous Cape *Clare* in *Munſter*; tho' in other parts of the ſame Hiſtory he aſſures us, the ſame Saint was a Native of *Saiger* in the *King's County*, for which reaſon that Place is call'd *Saiger-Keiran*, that is, *Keiran's Saiger*, becauſe there were other *Saigers* in *Ireland*, and the Saint himſelf was ſurnam'd *Saigrius*, by reaſon of his being born there. However this Paſſage in *Uſher* may in ſome meaſure be reconcil'd, by ſaying that St. *Keiran* was call'd *Saigrius*, becauſe *Saiger* was the Place of his Reſidence, and the rather for that almoſt all Authors *Engliſh* and *Iriſh* agree that the Saint was born at *Clare*, or *Clere*, importing as much as the Iſland of *Clerks*, becauſe it was inhabited by many Eccleſiaſticks; and the Biſhops of *Oſſory* have alſo been ſtil'd *Sairgrienſes*, or *Sagienſes*, from the Biſhopric of *Saiger*, becauſe they ſome times reſided in that Place, where St. *Kiaran* erected a

Biſhoprick

Biſhoprick in the Year 402, according to *Colgan*, whence afterwards the Biſhops were tranſlated to *Aghavoa*, or *Achabo* in *Offory*, and laſtly to *Kilkenny* in 1079. We muſt here take Notice by the bye, that ſeveral *Iriſh* Authors pretend that St. *Kiaran* liv'd three hundred Years. *Colgan* however does not believe it, tho' he labours to prove that it is not impoſſible; but ſays, the Miſtake was occaſion'd by this Saint's being Born about the latter End of the 4th Century, and living all the fifth, for he died not till the beginning of the ſixth, whence ſome Authors took occaſion to ſay that he had liv'd three Ages. Reg. Can. of St. Aug.

DAIRMORE *Abby.*

USHER tells us, that St. *Colman* in the ſixth Century built an Abby in the aforeſaid Territory of *Elia Carolina*, which was call'd *Dairmore*, that is, the great Foreſt; but *Ware* making no mention of it, I am apt to ſuſpect it may be the ſame we ſhall ſpeak of in the next Place, and that *Uſher* made a Miſtake and took St. *Colomb* for St. *Colman*. However *Colgan* is of *Uſher*'s Mind, yet does not ſay the Founder was the great and famous *Colman*, but another of the ſame Name.

DURROG, DERMAGH, *or* DEARMAGH *Abby*:

FOR *Uſher* and *Ware* give it theſe three Names, whereas *Giraldus Cambrenſis* in his Topography of *Ireland* calls it *Dernagh*, or *Derragh*. *Colgan* gives it the Name of *Dermagh*, or *De Roboreto*, that is, of the Oak, and ſays it was on the Borders

Reg. Can. of St. Aug.

Borders of the County of *Meath* and Province of *Leinſter*. *Boecius* calls it *Hermathia*, which gave occaſion to *Capgrave* and *John* of *Tinmouth* to call it *Armagh*. St. *Adamannus* Abbat of *Jone* will have it to be *Themore* or *Tarag* in *Meath*; however there is ſome likelihood that it was *Dairmore* laſt above ſpoken of. Be that as it will, for it is a difficult point to ſpeak with any certainty, ſince *Camden* himſelf, who was ſo well vers'd in the Affairs of *Ireland*, has been guilty of an Error in this particular, in ſaying, that St. *Colomb* in the Year 610 founded an Abby at *Armagh*, the Archiepiſcopal See of *Ulſter*, whereas it was at *Dearmagh*, in the King's County, beſides that it was not at that Time, but in the Year 565, as Venerable *Bede* aſſures us; for, as *Uſher* obſerves, the great St. *Colomb* did not live till 610, but St. *Columban* who might have founded the Abby at *Armagh* in *Ulſter*. *Ware* and *Uſher* do not agree about the Time of the Foundation of the Abby of *Dearmagh*; for *Uſher* places it in 546, and *Ware* ſomewhat later in 550.

Some others have aſſerted that this Houſe was the principal Abby of St. *Colomb*'s Order in *Ireland*; others give that Honour to another of the ſame Name, founded by that Saint at *Londonderry*, formerly call'd *Derry*; for both thoſe Abbies bore the Name of *Dearmagh*, that is, the Field of Oaks.

Ware tells us, that in this Abby of *Dearmagh* in the King's County was preſerv'd a Verſion of the *Four Evangeliſts* done by St. *Jerome*, the Cover whereof was adorn'd with large ſilver Plates, and that the *Latin* Inſcription was written with St. *Colomb*'s own Hand; but *Uſher* affirms, that the

the Verſion was St. *Colomb*'s own, and that the Abby of *Kenlis* pretended to have it. Reg. Con. of St. Aug.

LINALL, *or* LANDELO *Abby.*

AT *Linal*, formerly call'd *Landelo*, five or ſix Miles from *Dearmagh*, in that part of *Fergall* which is in the *King's County* on the Borders of *Meath*, St. *Colmanel* founded an Abby, in the ſixth Century, as *Uſher* obſerves; for *Ware* knew nothing of it. It is not to be ſuppos'd that *Colmanell* is a diminutive of *Colman*, and conſequently ſignifies the little *Colman*, for there is another Signification, according to which it ought to be writ *Colman-ele*, the reaſon is this, taken from the Life of that Saint, where it is ſaid, that there was a great Aſſembly in *Ireland* of the Clergy and prime Men of the Kingdom, where St. *Colomb* making a Speech ſaid, *Give a good Piece of Land to the holy* Colman *our Brother, that he may there build a Monaſtery for his Monks. They ſaid, let him chuſe it where he will within the Borders of* Neil. *Then* Eddus Flan, *Duke of* Meath *ſaid, There is a great Foreſt in the Southern part of our Country, in the Territory of* Fergal, *if he likes it. St.* Colman *ſaid,* There ſhall be my Reſurrection, and from this Time I will take my Name from that Place. *From that Day* Elo *is always added to his Name, and he is by all Men call'd* Colman Elo. *Afterwards St.* Colman-Elo *giving them his Bleſſing, and receiving the Grant of that Place from thoſe great Men, before many Witneſſes, went away to that Foreſt, and there founded a large and famous Monaſtery in a place well water'd among beautiful Fields, in the midſt of the Wood, and the Monaſtery is called* Land-

Reg. Can. of St. Aug. Land-Elo, *where the moſt bleſſed* Colman *lies, as he foretold.*

KIL-ABAIN *Abby.*

KIL-Abain, according to *Colgan*, was an Abby founded in the ſeventh Century by St. *Abban*, who built ten or twelve others, all of them very conſiderable.

LIETMORE, *or* LIATHIN ELIA *Abby,*

WAS founded by St. *Pulcherius*, or *Mochomoc*, who was ſucceeded by St. *Congus*, according to *Colgan.*

CLUAIN-MORE *Abby,*

WAS founded by the ſame Saint, in the ſame Territory of *Elia*, ſays *Colgan*; but *Ware* in his *Monaſtereologia* has nothing of either of theſe Abbies. *Cluain-more* is now only a Pariſh.

GALLEN, *or* GALIN *Abby.*

AT *Gallen*, or *Galin* on the River *Braſſinogh* in the Territory call'd *Mac-Coglan*, St. *Canoc*, or *Mochonoc*, according to *Ware*, or *Mogenoc*, according to *Uſher*, who was one of thoſe that came into *Ireland* with St. *Patrick*, in the Year 492, founded an Abby or Priory of *Regular Canons*, who afterwards ſubmitted themſelves to the Rule of St. *Auguſtin.*

HOLY-

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Reg. Con. of St. Aug.

Holy Cross *Priory.*

AT *Keilleghe* was the ancient Priory of the *Holy Croſs*, founded about the middle of the ſixth Century by St. *Syncell*, ſays *Ware*, or *Synell*, according to *Uſher*. The Prior of *Keilleghe* was a Spiritual Lord, and had a Seat in the Parliament of *Ireland*; but this Abby is not to be confounded with that of the *Holy Croſs* in *Tiperary*, whereof we ſhall ſpeak below. However it is not unlikely, that this Houſe is the ſame that *Colgan* calls *Kil-alga*, where he ſays St. *Trien*, or *Trienan* was Abbat, perhaps after St. *Syncell* the Founder; but he places that Priory in the County of *Meath*, whereas this is on the Borders of the *King*'s *County* and that of *Eaſt-Meath*.

In the *QUEEN*'s *COUNTY.*

Aghmacart *Priory.*

AT *Aghmacart*, a ſmall Town, was a Priory of *Regular Canons* of St. *Auguſtin*, built by the *O Dempſies*, *Iriſh* Noblemen, Predeceſſors to the Viſcounteſs *Glanmaleyr*.

Clonfert *Abby.*

AT *Clonfert* on the *Shanon*, one part of the Town being in the *Queen*'s *County*, there was an Abby founded by St. *Lugidus*, otherwiſe call'd St. *Molua*, of which more ſhall be ſaid in the County of *Galway*.

Glean-

Reg. Can. of St. Aug.

GLEAN-USSEN *Abby*

WAS very famous, ſeated in the Weſtern Part of *Leinſter*, in the Territory of *Hy-barche*, ſays *Colgan*, which anſwers to the *Queen's County*. St. *Diermot* was Abbat thereof, and afterwards St. *Comgan* in the ſixth Century.

In the County of *EAST-MEATH.*

TRIM *Abby.*

AT *Trim*, the Capital of this County, formerly an Epiſcopal See, and ſending a Repreſentative to the Parliament, was an ancient Abby of *Regular Canons* of St. *Auguſtin*, built by the *Ouſtmans*, or *Danes*, long before *Ireland* ſubmitted to the *Engliſh*, for we find in the Annals of that Country, that an Abbat of *Trim* died in the Year 845, whereas the Conqueſt of *Ireland* was in the twelfth Century. Some *Iriſh* Authors do not ſtick to ſay, that St. *Patrick* founded this Abby; but that which perhaps led them into an Error was their finding in their Annals that the ſaid Saint erected the Biſhoprick of *Trim* one of the firſt in *Ireland*, and even before the Archbiſhoprick of *Armagh*, his leaving St. *Lunan* Biſhop of *Trim*, and all this in the fifth Century; but ſtill there is no Occaſion for confounding the Abby and the Biſhoprick, for this latter is very ancient, whereas the former was not founded till ſome Years after, as has been well obſerv'd by

by *Ware* and *Uſher*. However, I know not whether this be not the ſame Abby that *Colgan* and *Dempſter* call *Trioit*, where the latter ſays, that St. *Failbe* the elder was Abbat, which *Colgan* does not agree to, but that he was Abbat at *Hu*, one of the Iſlands *Hibrides*. *Reg. Can. of St. Aug.*

NEWTOWN *Priory.*

AT *Newtown*, which is as it were a Suburb to *Trim*, on the Eaſt Side of the River *Boyne*, which parts the two Towns, there was a beautiful and rich Priory, of the Invocation of St. *Peter* and St. *Paul*, the Priors whereof were Eccleſiaſtical or Spiritual Peers. *Simon* of *Rochefort*, an *Engliſh* Man and Biſhop of *Meath*, founded this Houſe in the Year 1206, and ſettled his Reſidence there, after quitting that of *Clonard*, from which they were ſometimes call'd *Epiſcopi Cluanardenſes*; but upon this Change they again re-aſſum'd the ancient Name of *Trimenſes*, on Account of the ancient Epiſcopal Title of *Trim*, for it had been extinguiſh'd, and united to two or three others, of which they form'd the Biſhoprick of *Meath*, which took not its Name from any Town, but from the County. There are ſome Reaſons for aſſigning this Priory to the Congregation of St. *Victor*, and ſomething ſhall be ſaid of it when we come to that Article.

NAVAN *Abby.*

IN the Town of *Navan*, which is one of the moſt conſiderable in the County, gives Title to a Baron, and ſtands juſt at the Conflux of the *Boyne* and the little *Blackwater*, was an

Reg. Can. of St. Aug. Abby founded in the twelfth Century by one *Nangle*, an *Engliſh* Man of Quality, ſettled in *Ireland*. *Ware* obſerves, that an Abbat of *Navan* was made Archbiſhop of *Armagh* in the Year 1457.

ARDBRECAN *Abby.*

AT *Ardbrecan*, or *Ardbrecain*, where the Biſhops of *Meath* reſide, who are alſo ſometimes call'd *Epiſcopi Ardbracanenſes*, was an Abby, where St. *Tole* or *Toole* was Abbat, in the ſeventh Century, ſays *Colgan*.

DOMNAGH-PADRAIG *Abby.*

Domnagh-Padraig, that is, St. *Patrick*'s Houſe or Church, was an Abby founded by St. *Patrick* himſelf, in the fifth Century. The Author of the Tripartite-Hiſtory ſpeaks thus of that Saint. *The Glorious Biſhop* Patrick *being at the General Aſſembly of the petty Kings and great Men of* Ireland, *call'd* Toltan (*others call it* Tarag, *or* Thenore) *in* Eaſt-Meath, *apply'd himſelf to* Carbre *one of the Sons of* Neil *the Brother of King* Leogarius; *but* Carbre *refuſing to believe*, *St.* Patrick *came to the other Son of* Neil, *Brother to King* Leogarius *and* Carbre, *whoſe Name was* Conall, *and who receiv'd him with much Joy, and* Patrick *baptiz'd him, and then* Conall *offer'd him all his Caſtle*, ſaying to him, *Build your ſelf here a Monaſtery and a City, and I will make my ſelf another Habitation near by. And St.* Patrick *made himſelf a Monaſtery there, and order'd the City which is call'd* Domnagh-Padraig. *St.* Patrick *alſo form'd a Caſtle for* Conall *near his Monaſtery and call'd it* Raith-Airthir. *Ware* makes no mention of

of this Houſe, I know not whether the Cauſe may not be for that the Annotator on *Jocelin*, who has written St. *Patrick*'s Life, places this Abby in *Tyrconnel*; but if that were ſo, *Ware* might have plac'd it in that County, which is in *Ulſter*, but he places it in neither. *Colgan* tells us, that *Domnagh-Padraig* was alſo a Biſhoprick, where St. *Patrick* appointed St. *Falarte* Biſhop in his ſtead, and that at preſent it is only a Pariſh in the Dioceſe of *Tuam*, in the Deanry of *Enaghdown*, and the County of *Galway*, which does not anſwer to the Situation we have here given to *Domnagh-Padraig*; but perhaps they might be two different Houſes. *Reg. Can. of St. Aug.*

Duleek *Priory.*

AT *Duleek*, otherwiſe call'd *Damliagh*, a little Town, which is one of the eighteen Baronies in the Country, and which was formerly an Archbiſhoprick, and ſends Repreſentatives to the Parliament, was an Houſe of *Regular Canons* of St. *Auguſtin*, founded before the coming of the *Engliſh* into *Ireland*, *ab uno Epiſcopo Damliagenſi*, which I am apt to believe might be *Kenan*, becauſe he was Biſhop of *Damliagh* in the fifth Century, ſays *Colgan*, and if ſo, this Abby would be one of the ancienteſt in the Kingdom. The Biſhoprick of *Damliagh* was afterwards united to that of *Meath*.

Clonard *Abby.*

AT *Clonard*, formerly *Cluainirard*, on the left Bank of the *Boyn*, was a famous and rich *Abby*, founded about the Beginning of the ſixth

Reg. Ca. of St. Aug.

Century by St. *Finian*, ſays *Ware*; but *Uſher* aſſerts that St. *Kiaran* reſided at *Clonard* till the the Year 544, when he left that Town to St. *Finian*, to go ſettle himſelf at *Angin*. Thus it will be likely that St. *Kiaran* was the firſt Founder of the Abby of *Clonard*. But I cannot underſtand why *Uſher* affirms that St. *Finian* was Abbat of *Clonard* in the Year 490, if he did not depart thence till the Year 544, that is ſixty ſix Years after. *Colgan* tells us, that St. *Finian*, when he came to *Clonard*, ſaid, *Here is my Reſt for ever and ever*, and that the Place is on the Borders of *Leinſter* and of *Meath*, and in the County of *Weſt-Meath*; yet moſt Geographers place it in *Eaſt-Meath*. He farther adds, *It is at this Day a little Village of ſmall Note, tho' it was formerly a flouriſhing Town and moſt famous Monaſtery. But if Regard be had to the Practice of Sanctity, and the Study of Learning, it might and ought to have a principal Place among the prime Weſtern Monaſteries*; which is no ſmall Character. In ſhort, St. *Finian* was call'd the Maſter of moſt of the Saints in *Ireland*, and in reality the moſt conſiderable among them were his Diſciples. I have before obſerv'd, that the Biſhops of *Meath* were once call'd *Clonardenſes*, becauſe they reſided ſome Time at *Clonard*.

BALTIBOGAN *Priory.*

AT *Baltibogan*, a Town on the River *Boyn*, there was a Priory of the Invocation of the *Holy Trinity*, otherwiſe call'd, *De laude Dei*, Of the Praiſe of God, founded in the twelfth Century by an *Engliſh* Nobleman.

CLUAIN-

Reg. Can. of St. Aug.

CLUAINFODE *Abby.*

AT *Cluainfode* was an Abby founded in the ſeventh Century, by St. *Libernus*, according to *Colgan*, who ſays, that there being two Places of that Name, he knows not in which of them that Saint founded this Abby. He farther obſerves, that there was a St. *Libranus*, Abbat of the Iſle of *Hu*, whom *Macguire* the Scholiaſt of of St. *Enguſtius* has confounded with St. *Libernus*.

BIRRE *Abby.*

THere was an Abby founded at *Birre*, according to *Uſher*, in the ſixth Century, by St. *Brendan*, the Founder of a particular Order in *Ireland*. However, that ſame Author, in another Place ſays, that this Abby was founded by St. *Nemei*, or St. *Nemaindi*, the Son of a famous *Iriſh* Poet, who liv'd in that Century. To reconcile this Contradiction in ſome meaſure, it is to be obſerv'd, that moſt Authors only ſay that St. *Brendan* dy'd at *Birre*, but not that he was Founder of the Abby; beſides that this Saint was not the great St. *Brendan*, who founded the Abby of *Clonfert*, in the County of *Galway*, in *Connaught*, and dy'd at *Enaghdoune*, which was his Siſter's Abby in that ſame Province; to conclude, St. *Brendan* of *Birre* dy'd there in the Year 571, whereas the great St. *Brendan* of *Clonfert* dy'd not till 577, wherein all the Writers of the Lives of the *Iriſh* Saints agree; and it is ſo certain that theſe two St. *Brendans* are diſtinct Perſons, that they are both compriz'd in

Reg. Can. of St. Aug.

the number of the twelve Apoſtles of *Ireland*. It is farther to be obſerv'd by the way, that *Ware* had no Knowledge of the Abby of *Birre*, tho' otherwiſe ſo very knowing in the Affairs of *Ireland*; but this is not the only Houſe that has eſcap'd him, as will appear in ſeveral Parts of this Work, ſo that he has ſcarce mention'd half the Regular Houſes of *Ireland* in his *Monaſtereologia*. But *Colgan* was of opinion, that this Abby of *Birre* of St. *Brendan*, was rather in the Province of *Munſter*, on the the Borders of it next to *Leinſter*, which might poſſibly be.

KELS *Abby.*

AT *Kels* or *Kenlis*, a ſmall Town on the *Blackwater*, which falls into the *Boyn* at *Navan*, and gives Title to a Baron, who is a Peer of Parliament, was an Abby founded in the ſixth Century, by St. *Colomb*. *Ware* tells us, that *Dermot*, Son to *Cerval*, Monarch of *Ireland*, gave the Ground on which to build this Abby, in the Year 806. *Cellac*, Abbat of *Ione*, or *Hu*, one of the *Hibrides*, rebuilt this Houſe, which had been almoſt ruin'd by the Civil Wars between the petty Kings of the Country. This Place was formerly call'd *Kenan*, which almoſt perſuades me that St. *Kenan* was the Founder. He is the ſame that became a Monk in the Abby of St. *Martin* at *Tours*, in the Year 450; or it may be ſaid with ſome Authors, that the Place was call'd *Kenen*, becauſe St. *Kenan* was born there. If it be ſo, *Kels* was fruitful in Saints, for St. *Cuthbert* was a Native thereof, as *Ware* obſerves. The Priory of *Drumlahan*, in the Country

County of *Cavan*, had a Dependance on this Abby, and the Monks thereof pretended they had the *Latin* Verſion of the four Evangeliſts made by St. *Colomb* their Founder. I know not whether the Lord Spiritual that ſate in Parliament, as Abbat or Prior of *Kels*, was not rather the Superior of this Place, than he of the other *Kels*, in the County of *Kilkenny*. It is a Controverſy between Authors, whether Cardinal *Paparon*, Legate of the Holy See in *Ireland*, who gave the Pall to the four Archbiſhops of the Iſland, aſſembled the Clergy of *Ireland* in the Abby of *Mel*, or in that of *Kels*. *Colgan* holds the latter, and produces many Arguments for it in the Life of St. *Gelaſius*; but ſeveral other good Authors are for *Mel* or *Mellifont*. *Reg. Can. of St. Aug*

CLUAIN-EDNAGH *Abby.*

AT *Cluain-Ednagh*, that is, the Ivy lurking Place, was an Abby founded in the ſixth Century, by St. *Fintan*, otherwiſe call'd St. *Mannu*, who dy'd there in the Year 603, ſays *Uſher*, yet in his Chronological Index he ſets down his Death in 634 *, and I am willing to adhere to this latter date, becauſe St. *Mannu* was preſent at that famous Aſſembly held at *Laghlin* in 630, upon the Subject of the Celebration of *Eaſter*, for it was he that carry'd it againſt St. *Laſerian*, who defended the *Roman* Rite. But the Chronology of *Ireland* is perhaps the moſt confuſed of any. *Colgan* ſays that

* The difference in this *Obiit*, muſt certainly be a Typographical Error, for A. B. *Uſher* was too exact, to commit ſuch an overſight, as there appears in theſe two Dates.

Reg. Can. of St. Aug. St. *Enguſs*, who is alſo call'd *Eneas*, was alſo Abbat of *Cluain-Ednagh* in the eighth Century, and St. *Sacre*, or *Moſſacre*, a little before him, that is, in the ſeventh Century. In ſhort, it is hard to know, whether this Houſe did not belong to the *Benedictins*, for ſome Authors will have St. *Fintan* to have been of that Order, and I can not abſolutely deny it.

COLPE *Cell.*

AT *Colpe*, a little Town on the Sea Coaſt, at the mouth of the River *Boyne*, two Miles from *Droghedagh*, there was a Cell founded about the latter End of the twelfth Century, by *Hugh Lacy*, an *Engliſh* Man, Lord of *Meath*. It depended on the Priory of *Lanthony* in *Monmouthſhire* in *Wales*. At this Town of *Colpe* St. *Patrick* arriv'd, when he came out of *Ulſter* to convert the Province of *Leinſter*; upon which occaſion, the Hiſtorians of that Country, who are full of Miracles, tell us, that St. *Patrick* having left St. *Luman* at *Colpe*, aboard the Veſſel that brought them, the latter receiving no News from St. *Patrick*, and growing very impatient, a violent Guſt of Wind in a moment drove the Veſſel up as far as *Trim*, that is, above twelve Leagues, which could not be done naturally, as *Uſher* affirms; for beſides that this River is not very broad, tho' very deep, it is extraordinary rapid, and not at all navigable, by reaſon of the Fords, the Banks, and the Cataracts, or Falls, which interrupt its Courſe; but perhaps the Wind was ſo boiſterous, that it ſwell'd the River, ſo that there was nothing left to obſtruct the Veſſel's Paſſage up it.

RATH-

Reg. Cen. of St. Aug.

RATH-EDHA *Abby.*

RATH-Edha, which was an Abby of St. *Aidus*, is now no more than a bare Pariſh in the Biſhoprick of *Meath*, ſays *Colgan*.

DULEEK *Cell.*

AT *Duleek* above-mention'd, there was beſides the Priory a Cell, founded by *Hugh Lacy*, in the Year 1180, and depended on the Priory of *Lanthony* in *Wales*. Some Authors will have it to have been a Biſhoprick, and *Colgan* obſerves, that the Ancients ſometimes gave the Name of a Cell to a Monaſtery, and ſometimes even to a Biſhoprick, eſpecially when ſuch depended on another Abby or Monaſtery.

CLUAIN-MAC-NOIS *Abby.*

AT *Cluain-mac-nois*, otherwiſe call'd *Clunes* or *Kiloom*, there was an Abby which the Annals of *Ulſter* call a moſt noble Monaſtery, founded in the fifth Century, by St. *Kiaran*, who ſettled there, after having left *Clonard* to St. *Finian*, and *Angin* to St. *Adaman*. In the Life of this Saint we have theſe Words, *He founded his City at* Cluain-mac-nois *or* Clunes, *which is on the Weſt ſide of the County of* Meath, *on the Bank of the River* Synn, *oppoſite to the Province of* Connaught. *Colgan* and *Uſher* rightly obſerve, that St. *Kiaran*, who was not only Abbat but alſo Biſhop of *Clunes*, is by ſome Hiſtorians call'd *Epiſcopus Colonienſis*, which has given ſome occaſion

Reg. Cen. of St. Aug. occaſion to believe that he had been Biſhop or Archbiſhop of *Cologn* in *Germany*; but he was call'd *Colonienſis* through a Miſtake, inſtead of *Clonienſis*. However this St. *Kiaran* is diſtinct from the great St. *Kieran*, Abbat and Biſhop of *Saiger Keiran*; but the latter as well as the former were of the number of the twelve Apoſtles of *Ireland*. To conclude, that Abby afterwards became a Biſhoprick, and continues ſo ſtill; but as *Colgan* very well obſerves, *Cluam-mac-nois* is at preſent only a poor Place, full of ſtately Ruins, whereas it was formerly a very fine Town.

In the County of *WEST MEATH.*

MOLINGAR *Priory.*

AT *Molingar*, the Capital of the County, which ſends a Repreſentative to the Parliament, was the Priory of St. *Mary*, call'd formerly the Houſe of God, founded in the Year 1227, by *Ralph Petit*, of the Family of the *Engliſh Petits*, ſettled in *Ireland*. This Founder was Biſhop of *Meath*. The Town of *Molingar* took its Name from St. *Moling*, who was born there, and became the ſecond Archbiſhop of *Fernes*, being Succeſſor to St. *Moedog*. For it is to be obſerv'd, that tho' *Fernes* is now only a Biſhoprick, it was formerly an Archbiſhoprick.

FOURE

Reg. Cen. of St. Aug.

Fourr *Abby.*

AT *Fourre*, or *Foure*, in *Latin Favoria*, being one of the ancient Baronies of the Kingdom, there was an Abby call'd *Fovarenſe Monaſterium*, founded about the beginning of the ſeventh Century, by St. *Fechin*, in a Vale call'd *Fobhar* or *Fovar*, and in the Year 629 it contain'd about 300 Monks, and that Saint dy'd there of the Plague in the Year 664 or 665, according to *Colgan*. *Giraldus Cambrenſis* in his Topography of *Ireland* obſerves, that the Women durſt not enter either into the Church of that Abby, or into the Mill that was near it, which St. *Fechin* himſelf had built; theſe are his Words. *At* Foure *in* Meath *is a Mill, the which St.* Fechin *miraculouſly hew'd out with his own Hands on the ſide of a Rock; into this Place, as alſo into that Saint's Church, Women do not enter, nor is that Mill leſs reſpected by the Natives, than one of that Saint's Churches.* He alſo relates ſeveral Miracles that were wrought in Defence of that Place. *Ware* ſays, this Abby of *Foure*, was alſo call'd of St. *Taurin*; but perhaps he may be miſtaken, and whether that St. *Taurin* of *Foure* was not rather a Cell there was in *Ireland*, which depended on the Abby of St. *Taurin*, of the Order of St. *Benedict* in *Normandy*. That Cell was afterwards united to this Abby of St. *Fechin*, by the *Iriſh* Parliament under King *Henry* the ſixth, at the beginning of the fifteenth Century, becauſe the Kings of *England* being no longer Maſters of *Normandy*, did not think it convenient that the Abby of St. *Taurin* in *Normandy*

Can. Reg. of St. Aug

mandy ſhould have the Diſpoſal of the Cell of St. *Taurin* in *Ireland*. *Colgan* gives a Catalogue of all the Abbats of *Fourre* that ſucceeded St. *Fechin*, and takes notice of all the Accidents that befel the Abby during the ſeveral Wars in *Ireland*. He alſo tells us, that *Foure* was afterwards a Biſhoprick, and that St. *Suarl* was the firſt Biſhop there, and Abbat at the ſame time, in the eighth Century. Thoſe Biſhops were call'd *Epiſcopi Favorienſes*.

Tibraid-Ultain *Abby*.

AT *Tibrada*, otherwiſe call'd *Tibraid-Ultain*, in the Territory of *Maine*, was another Monaſtery or Abby, ſome Miles from *Foure*, and founded by the ſame St. *Fechin*. However *Colgan* queſtions whether this Abby of *Tibraid*, which is now only a Pariſh Church, is not in the Province of *Connaught*, becauſe there is alſo a Territory call'd *Maine*, and there is ſome Reaſon to call the ſame in Queſtion.

Rathene *Abby*

AT *Rathene*, a ſmall Town ſome Miles from *Molingar*, in that part of *Weſt-Meath* which is call'd *Fercall*, was a famous Abby founded in the Year 590 by St. *Carthage* or *Mochud*, wherein there were nine hundred Monks at one time, without including the Novices and Lay Brothers, who made up a Thouſand in all. This Saint was afterwards expell'd his Abby. Hiſtorians do not tell us the Occaſion, but he went and ſettled at *Liſmore*, whither he

he carry'd with him about 875 Monks, as *Colgan* ſays. Theſe Monks liv'd much after the ſame manner as thoſe now do at *la Trape* in *France*, for they eat nothing but the Herbs and Roots, which they cultivated themſelves, and wherewith they likewiſe fed a great Number of poor People that reſorted thither from all Parts. After the Death of their holy Founder, moſt of them diſpers'd themſelves throughout *Ireland*, *England* and *Scotland*, where they founded ſeveral Houſes of St. *Carthage*'s Order, which afterwards was incorporated into that of the *Regular Canons* of St. *Auguſtin*. The Abbat or Prior of *Rathene* was a ſpiritual Peer, and as ſuch ſate in Parliament. See what more is ſaid of this Houſe, which was reckon'd the head Abby of the Order of St. *Carthage*, when we come to the Abby of *Rathoy* in the County of *Kerry*. It is to be obſerv'd, before we proceed to another, that *Ware* does not mention the Abby of *Rathene*, and that it was ſcarce known to any but *Uſher*. *Colgan* has alſo taken Notice of it, for he tells us, that St. *Conſtantin* Martyr, King of *Cornwal* and *Wales*, was a Monk in this Abby, under the Abbat St. *Carthage*; but that Author ſeems to be of opinion, that this Houſe was in the County of *Tyrconnel*, becauſe he ſays St. *Finan* was Abbat there; but that Saint might as well have been Abbat of *Rathene* in the County of *Weſt-Meath*; beſides that we find in the Life of St. *Cormac* that *Rathene* was on the Borders of *Connaught*, which is more ſuitable to *Rathene* near *Braſtinock* in *Weſt-Meath*, than to *Rathene* in the Northern Part of the County of *Tyrconnel*; the ſame Poſition is alſo found in the Life of St. *Carthac*, where

Reg. Can. of St. Aug.

Reg. Can. of St. Aug. where the Abby of *Rathene* is call'd *Archicenobium*, a chief Monaſtery. I alſo believe that the Abby of *Drum Ratha*, which *Colgan* ſays was ſo famous, and in the County of *Weſt-Meath* was the ſame with this we are ſpeaking of.

TRISTERNAGH *Priory.*

AT *Triſternagh* there was a Priory of the Invocation of St. *Mary* founded in the Year 1200, by *Geffry Conſtantia*, an *Engliſh* Man of Note. The Foundation Charter is at length in the Additions to the *Monaſticon Anglicanum*. Vol. 2. p. 1046.

KILBEGAIN, *or* KILBEGAIN *Abby.*

AT *Kilbecain*, or *Kilbegain*, a Town in the Barony of *Fertullagh*, which ſends Repreſentatives to the Parliament, there was, as *Colgan* ſays, an Abby of *Regular Canons*, otherwiſe call'd *Cluainaird-Mobheeoc*, founded by St. *Becan*. There was alſo in the ſame Place, an Abby of the *Ciſtertian* Order, call'd *De flumine Dei*, or, Of God's River. There are ſome Authors who ſay this Abby of *Kilbecain* is in the Province of *Munſter*, but I find no Place there that bears this Name; there is only *Kilgobam* in the County of *Cork*; but that we ſee is quite different from *Kilbecain*, which ſignifies, the Church of St. *Becan*, or *Becain*, whereas *Kilgobam* ſignifies the Church of St. *Goban*. If St. *Becan* was a *Benedictin* it would be reaſonable to give this Houſe to that Order.

DRUM-

Reg. Can. of St. Aug.

DRUMCUILLIN *Abby.*

AT *Drumcuillin*, as only *Uſher* informs us, there was an Abby founded in the ſeventh Century, by St. *Barry* or *Barinth*. This Houſe was in the Neighbourhood of *Molingar* and of *Rathene*, in the Territory of *Fergal*. *Ware* knew nothing of it.

KIL-ABBAIN *Abby.*

KIL-Abbain was, according to *Colgan*, an Abby founded in the ſixth Century by St. *Abban*, who was a great Founder of Regular Houſes. The ſame *Colgan* tells us, that this *Kil-Abain* is not the ſame with *Kil-Abain* founded by the ſame Saint in the *King*'s *County*.

In the County of *LONGFORD*, formerly call'd *TESSIA* and before that *ENGALLIA*.

INISBOFINDE *Abby.*

AT *Inisboſinde*, or the Iſland of the White Cow, in the Logh or Lake of *Ree*, was one of the ancienteſt Abbies in *Ireland*, for it was founded in the fifth Century by St. *Rioch*, who was the firſt Abbat there, and Nephew to St. *Patrick*, Son to one of his Siſters. It is nevertheleſs to be obſerv'd, that there being three Iſlands of the ſame Name, *viz.* This, another on the

Reg. Can. of St. Aug.

the Coaſt of the County of *Mayo*, and a third on the Coaſt of the County of *Tyrconnel*, Authors have not always been unanimous, in which of the three St. *Rioch*'s Abby was; but the moſt receiv'd Opinion is, that it was in the Logh or Lake of *Ree*. What gave occaſion to believe that it was on the Coaſt of the County of *Mayo* was, that there was an Iſland of *Inisbofinde*, famous for an Abby founded in it by St. *Colman*, as we ſhall ſee hereafter; but that which has ſtill more occaſion'd it, is a Paſſage in the Life of St. *Patrick*, written by *Jocelin*, where ſpeaking of St. *Rioch*, he ſays, *He was by Nation a* Briton, *of the Degree of a Deacon at that Time, Kinſman to the Holy Prelate, more beautiful than any of the Sons of Men living in thoſe Parts; nevertheleſs he was a Man of a moſt holy Life, ſo that he might juſtly ſay thoſe Words of the Pſalmiſt*, Lord in thy will thou haſt given Virtue to my Comlineſs. *He was made Biſhop in a ſmall Iſland, which lies at a Diſtance from the Weſtern Coaſt of* Ireland, *in the* Scotiſs (that is the Iriſh) *Tongue call'd* Inisbofinde, *that is the Iſland of the White Heiffer*. By which it appears, that this Iſland at a Diſtance from the Weſtern Coaſt of *Ireland*, more particularly points out the Coaſts of the Counties of *Mayo* and *Tirconnel*, than the Logh of *Ree*, which is in the midſt of *Ireland*; beſides that this Saint having been made Biſhop of that Iſland, and the Biſhoprick of *Inisbofinde* having been only on the Coaſt of the County of *Mayo*, according to that Biographer, it looks as if there could be no farther doubt made of that Abby's being in the County of *Mayo*; but if we have but ever ſo little Knowledge of the Hiſtory of *Ireland*, it may be obſerv'd that *Jocelin* was miſtaken; for St. *Rioch* liv'd but in the

the fifth Century, and St. *Colman* in the ſixth and ſeventh. Yet it was the latter Saint that erected the Biſhoprick of *Inisbofinde* on the Coaſt of the County of *Mayo*; for being Biſhop of the Iſle of *Farn* on the Northern Coaſt of *England*, and having quitted that Biſhoprick to go ſettle in *Ireland*, he went to live in the Iſland of *Inisbofinde* on the Coaſt of the Province of *Connaught*, and by reaſon of his reſiding there he was call'd indifferently both Biſhop of *Lindisfarn* and of *Inisbofinde*, and by conſequence, he could not be Biſhop of that Iſland, where St. *Rioch* was Prelate, becauſe he was dead above a Century before that Erection. Thus ſuppoſing that St. *Rioch* had been really a Biſhop, it muſt be ſaid that he was ſo in the Iſland of *Inisbofinde* in the Logh of *Ree*, where his Abby was, which, as *Colgan* obſerves, was almoſt totally deſtroy'd by the *Danes*, in the Year 1089. That which has caus'd the Confuſion we have ſpoken of, is, that ſome Authors have plac'd this Abby of St. *Rioch* in the Province of *Connaught*, becauſe the Iſland it is in, being in the midſt of the Logh or Lake of *Ree*, ſeems as much to belong to the Province of *Connaught* as to the County of *Longford*, beſides that the County of *Longford* formerly belong'd to the Province of *Connaught*. To conclude, the Iſland of *Inisbofinde* has always been ſubordinate in Spirituals to the Biſhoprick of *Ardagh* in the County of *Longford*.

Reg. Can. of St. Aug.

Holy Island *Abby.*

IN *Holy Iſland*, or the *Iſland of All-Saints*, which was alſo in the ſame Logh of *Ree*, there was alſo an ancienter Abby than that laſt above ſpo-

Reg. Can. of St. Aug.

ken of; for this was founded in the fourth Century, by St. *Kiaran*. *Colgan* obſerves that this Abby was call'd *Monaſterium Iniſenſe*, or *Inſulenſe*, and that there was a *Regular Canon* of the ſame, whoſe Name was *Auguſtin Macgraidin*, who was one of the moſt famous *Hagiographers*, or Writers of Saints Lives, in *Ireland*. He alſo compos'd a Chronicle of *Ireland*, down to the Year 1405, when he died.

ANGIN *Abby.*

AT *Angin*, being another Iſland in the ſame Logh, (which by reaſon of the great Number of Monks living in its Iſlands, hath the Sirname of Holy,) was likewiſe an Abby founded by the ſame St. *Kiaran*, in the fifth Century, when he had reſign'd *Clonard* to St. *Finian*. No ſooner had he ſettled the Abby of *Angin*, than he went to live at *Clone*, or *Kiloom*, otherwiſe call'd *Cluanmicnois* on the River *Shanon*, now a Biſhoprick, above taken notice of. It is farther to be obſerv'd, that *Uſher*, who alone ſpeaks of this Abby, is guilty of a conſiderable Anachroniſm, for he makes St. *Kiaran* to found this Abby in the middle of the 6th Century, that is in the Year 544, whereas he ſays elſewhere that St. *Kiaran* was born in the Iſle of *Clare*, at the Mouth of *Baltimore* Bay, in the Year 352. Now if St. *Kiaran* had built this Abby in 544, it would follow that he had liv'd above two Centuries. However, no Hiſtorian has taken notice of ſo extraordinary an Incident as this; beſides that, St. *Kiaran* muſt alſo have liv'd till the middle of the ſixth Century, ſince he alſo quitted the Abby of *Angin*, and went away to ſettle at *Kiloom*, where he liv'd ſome Time after.

INIS-

Reg. Can. of St. Aug.

INISMORE *Abby, or Priory.*

AT *Iniſmore*, or the Great Iſland, which is in the Logh of *Gawn*, there is an Abby or Priory, founded in the middle of the fifth Century, by St. *Colamb*, according to *Ware*; for *Uſher* takes no notice of it, nor of the other Abby of *Iniſmore* that was in the Logh of *Ree* on the Coaſt of the County of *Roſcommon*, which I am very apt to believe was the ſame with this here, tho' they ſeem to be different Loghs, and therefore it is likely that *Ware* made Two of One. According to *Colgan*, St. *Senan* was alſo Abbat of *Iniſmore*.

KILMODAIN *Abby.*

AT *Kilmodain* was an Abby founded in the ſeventh Century, ſays *Colgan*, by St. *Modan*. This Houſe belong'd to the ancient Biſhoprick of *Carnefurduibhe*, formerly in the Archbiſhoprick of *Tuam* in *Connaught*, whence it is that ſome Authors have plac'd the County of *Longford* in the Province of *Connaught*, whereof others ſay, it was never any Part, except in Spirituals, but not in Temporals. Beſides that the Biſhoprick of *Carnefurduibhe* having been afterwards ſuppreſs'd and united to the Biſhoprick of *Ardagh*, that County has ceas'd to have any Dependance on *Connaught* even in Spirituals, and to this Day is ſubordinate to the Archbiſhoprick of *Armagh*.

Reg. Con. of Sa. Aug.

INISCLOGRAN *Abby.*

AT *Iniſclogran* according to *Ware*, or *Iniſclothran* according to *Colgan*, being an Iſland in the River *Shanon*, or more properly in the Logh of *Ree*, there was an Abby founded in the fourth Century by St. *Diarmit*, if we may believe *Ware*; for *Colgan* will have it to have been founded by that Saint in the ſixth Century.

ARDAGH *Abby.*

ARDAGH, now a Biſhop's See, was, according to *Colgan*, at firſt an Abby, founded in the fifth Century by St. *Mell*, Nephew to the great St. *Patrick*, who was alſo Biſhop there; for moſt of the Biſhopricks in *Ireland*, during the firſt Ages after its Converſion, were properly no more than Abbies, or Monaſteries, where thoſe whom St. *Patrick* had conſecrated Biſhops reſided both as Abbats and Biſhops. As Abbats they govern'd their Monks, and as Biſhops they had Charge of the Country about the Monaſtery, to ordain Prieſts, appoint Curates, and perform other Epiſcopal Functions. So that the Abby was in reality no other than the Biſhop's Place of Reſidence, but not a real Biſhopriek, there being ſcarce any fix'd at that Time, for then there would have been above three hundred and fifty Biſhopricks, for there were ſo many Biſhops at one Time all of them Conſecrated by St. *Patrick*; and thoſe Biſhopricks would have been conſiderably multiply'd by the frequent Removal of thoſe Biſhops; or then the Places they quitted, and thoſe they went to reſide in for ſome Time, would

would have been Biſhopricks, which would be endleſs; and this is what moſt of the *Iriſh* Hiſtorians either would not or could not unravel, being proud of an extraordinary and indeed unlikely Number of Biſhopricks. This Abby of *Ardagh* was one of the Richeſt in *Ireland*, and St. *Ultan*, in the Life of St. *Brigit*, calls it a great Monaſtery. Reg. Can. of St. Aug.

In the Province of *MUNSTER*: In the County of *WATERFORD*.

LISMORE *Abby*.

AT *Liſmore*, an Epiſcopal See, and which ſends Repreſentatives to the Parliament, was an ancient Abby, built there by St. *Carthage* after he had quitted *Rathene*; and that Saint being alſo call'd *Mochuday*, that Town had the Name of *Liſmore Mochuda*: which was alſo the Name of the great Church, for there were ten others very eminent, as *Colgan* obſerves, the Town having been built in the Year 630. Theſe are his Words, in the Life of that Saint: Leſs-mor *is a renowned and holy City, the one half whereof is a Sanctuary into which no Woman dares enter, but it is full of Cells and holy Monaſteries, and a Multitude of Holy Men always reſides there; for Religious Men reſort thither, not only from all Parts of* Ireland, *but from* England *and* Britain, *deſiring to go to* CHRIST; *and the City is ſeated on the South Bank of the River formerly call'd* Nem,

Reg. Cen. of St. Aug.

note Aben-more, *that is, the great River, in the* Nandeſi *part of the Country.* However *Ware* has made no mention of this Abby; perhaps becauſe there was alſo a Biſhoprick at *Liſmore*, which was afterwards united to that of *Waterford*; but *Colgan* juſtly obſerves, that the Abby and Biſhoprick of *Liſmore* were diſtinct ſince the Time of St. *Carthage*, who was both Abbat and Biſhop of *Liſmore*, as was one St. *Colman*, and that there were 800 Monks at one Time in this Abby. *Uſher* takes Notice of St. *Carthage*'s Departure from *Rathene*, and his ſettling at *Liſmore*, where he ſet up one of the moſt famous Univerſities, or Schools in *Ireland*, which is quite demoliſhed. The Author of the Life of St. *Catald*, an *Iriſhman*, Biſhop of *Tarento* in *Italy*, who liv'd in the ſecond Century, pretends that he was both the Founder of that School and the Abby at *Liſmore* in the ſecond Century, which is almoſt three Centuries before St. *Carthage* could do it; which looks very improbable. It is proper here to obſerve, that there is another Abby of *Liſmore* in the Dioceſe of *Armagh*, of which we ſhall ſpeak hereafter.

Glassmore *Abby.*

At *Glaſsmore* near *Liſmore* there was an Abby founded by St. *Cronan Mochua*, who had taken the Habit of a Monk at the Hands of St. *Carthage* at *Rathene*. This St. *Cronan* was kill'd in his Abby of *Glaſsmore*, with all his Monks, by the *Daniſh* or *Norwegian* Pyrats, who made a Deſcent there in the ſeventh Century. *Colgan* queſtions whether this Abby was on the Coaſt of *Leinſter* or on that of *Munſter*. I rather

place

place it here, becauſe I find that the other ſpoken of in the Province of *Leinſter* had another Founder. *Reg. Cam. of St. Aug.*

MOLAN *Abby.*

AT *Molan*, otherwiſe call'd St. *Molanfide's* Iſland, formerly *Dar-inis*, which is on the Coaſt of the County of *Waterford*, there was an Abby founded in the ſixth Century, by that Saint, who was the firſt Abbat thereof. *Ware* tells us, that St. *Faghnan*, ſurnamed *Mongagh*, that is, Hairy, becauſe he was born with Hair, ſucceeded him, and that afterwards *Raimund* the *Groſs*, the *Engliſh* General, who contributed ſo much to the Reduction of *Ireland*, was bury'd there; but *Uſher* mentions nothing of all this.

ARDNE-DARINIS *Abby.*

AT *Ardne-Darinis*, near *Liſmore*, there was an Abby, where St. *Gobban* was Abbat. *Colgan* queſtions whether this Houſe was in the ſame Place, where in reality there is a *Dar-Inis*, or in the Province of *Leinſter*, where there is another, or elſe in the Iſles of *Arran* on the Coaſt of the County of *Galway*. I make no difficulty to place it here, becauſe the Abbies of *Darinis* in *Leinſter*, and in the Iſles of *Arran*, had other Founders; as we ſhall ſee in its proper Place.

ARDIMORE *Abby.*

AT *Ardimore*, which is on the Sea Coaſt, there was an Abby, where St. *Declan*, who preach'd the Goſpel in *Ireland* before St. *Patrick*,

Reg. Can. of St. Aug. was Abbat, as *Colgan* alone informs us. St. *Ultan* ſucceeded St. *Declan* in that Abby in the ſixth Century. It is alſo ſaid that this St. *Declan* founded there, a particular Rule.

In the County of *CORK.*

CORK *Abby.*

AT *Cork*, the Capital of the County, an Epiſcopal See, and which ſends Members to Parliament, there was an Abby of St. *Barry*, formerly call'd in *Iriſh Finbarry*, and afterwards *Gileda*, becauſe there was a famous Abbat thereof, call'd *Giles*. *Cormac* King of *Deſmond*, who was afterwards reduced to an Earl, founded this Abby in the Year 1134, in Honour of St. *John Baptiſt*, ſays *Ware*. I am of the ſame Opinion with *Colgan*, that St. *Barry* was the Founder of this Houſe, as he was alſo the firſt Biſhop of *Cork*. *Ware* alſo believes that this Houſe is the *Monaſterium Ibracenſe*, which St. *Bernard* ſpeaks of; but I rather think it was the Abby of *Beg-eri* ſpoken of in the County of *Wexford*, becauſe having been founded by St. *Ibar*, that gave occaſion for calling it *Monaſterium Ibracenſe*, where that Saint was not only Abbat, but alſo Profeſſor of all Sciences, and it is much more natural to have made *Ibracenæ* from St. *Ibar*, than from *Barri*, which would have made *Barricenſe*. I muſt farther add, that St. *Barry* was a Native of *Cork*, that he was alſo call'd *Finbarry* and *Barroc*, whence came the Name of *Barricourt*,

Barricourt, and that Title has been given to the Lord *Barri* or *Barricourt*, of *Engliſh* Extraction, but ſettled in *Ireland* ſeveral Ages after, where that Family are Earls of *Barrimore* and Viſcounts *Butavant*. *Reg. Can. of St. Aug.*

KINSALE *Abby*.

AT *Kinſale*, a great Sea-port, and ſending Repreſentatives to the Parliament, there was an Abby, where, according to *Colgan*, St. *Gobban*, Diſciple to St. *Albee*, was Abbat in the ſeventh Century.

ROSS *Priory*.

AT *Roſs*, an Epiſcopal See, and Sea-port, there was a Priory of *Regular Canons*, founded in the ſixth Century by St. *Faghnan*, who was the firſt Abbat thereof. *Uſher* tells us that he there founded a famous College or School, then call'd *Roſs-cerbre*, becauſe this Town is ſeated in that part of the County that is call'd *Carbray*; that St. *Brendan* alſo taught in that College, which was one of the moſt famous in *Ireland*, and afterwards made a Biſhoprick then call'd *Roſs-Ailithry*, or *Roſs-Hilary*, now, only, *Roſs*.

BRENIN *Abby*.

AT *Enagh-mid-brenin*, or *Brevin*, which is in that part of the County of *Cork* that is call'd *Muskerry*, or *Muſgraigh*, St. *Edus* founded an Abby in the eighth Century. *Ware* mentions neither

Reg. Can. of St. Aug. ther the Saint nor the House; but *Usher* and *Colgan* speak of them.

TULAGMIN *Abby.*

AT *Tulagmin* there was an Abby founded by St. *Molang* or *Molac*, as *Colgan* informs us. At present it is but a Parish.

BALLIBEG *Priory*

COnsisted of *Regular Canons* of St. *Augustin*, near *Butavant*: the *Barries*, *Irish* Noblemen, were Benefactors to it.

FERMOY *Monastery*,

OTherwise call'd *Ballindroghed*; see the Congregation of St. *Victor*.

CLUAINIRARD *Abby*,

IN the County of *Muskerry*, (as *Colgan* informs us) was of considerable Note, being founded by St. *Abban*, in the seventh Century. St. *Becan* or *Mobecan* was Abbat of this House, which is not the same with that of *Cluainirard* or *Clonard* in the County of *Meath*, above spoken of.

FINGLAS *Abby*,

OR *Cluain Finglas*, was founded by the same Saint, in the same County. *Colgan* says there was another Abby of *Finglas* near *Dublin*, which you must beware of confounding with this.

BRIG-

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Bod. Coll. of St. Aug.

Briggoban *Abby*,

Otherwiſe call'd *Balgoban*, (where Monſieur de *Chateaurenaud*, in the Year 1689, landed the Supplies ſent to King *James* the Second into *Ireland*,) was founded by the ſame Saint.

Kil-na-Marban *Monaſtery*,

Which ſignifies the Church of the Deceas'd, and is near *Briggoban*, was alſo founded by the ſame Saint, who was a great Builder and Founder of Regular Houſes; for he erected above fifteen in ſeveral Parts of *Ireland*, if we may believe *Colgan*, for *Ware* ſays nothing of it.

In the County of *KERRY*.

St. Michael's Mount *Abby*,

IT is very probable, was Founded by ſome *Iriſh* Saint before the Year 950, for we find that an Abbat of this Time died then. This Abby was formerly call'd *Balline-Scelig*, becauſe it ſtood in one of the Iſlands *Steleges*, which are on the Coaſt. There was alſo an Abby of St. *Michael* on the Point of *Cornwal* in *England*, and there is another of the ſame Name in *Normandy*.

Killegue

Reg. Con. of St. Aug.

KILLEGUE *Priory.*

AT *Killegue*, a ſmall Town at the Mouth of the River *Mang*, was the Priory of St. *Mary de Beaulieu*, founded in the Reign of King *John*, about the latter end of the twelfth Century, by *Geffrey Marſh*. This Priory was conſiderable, not only on account of its Revenue which was none of the leaſt, but alſo for that it's Prior was a Spiritual Peer, and as ſuch ſate in Parliament.

RATHOY *Priory*

OF *Regular Canons* of St. *Auguſtin*, of the Congregation of *Arroaſia*, had been before an Hoſpital, Dedicated to St. *John Baptiſt*, and was built by one Brother *William*, in the Reign of King *John*. *Uſher* blends this Abby with that of *Rathene*, above ſpoken of, which is much more Ancient.

INIS-FALLEN *Priory.*

AT *Inis-fallen*, or the Iſle of *Fallen*, which is in *Logh-Lean*, or the Lion's-Lake, there was an ancient Priory of *Regular Canons* of St. *Auguſtin*, founded in the ſixth Century by St. *Finian*. *Colgan* calls this Houſe *Inisfathlene*, and ſays it was in the County of *Deſmond*, but it is now on the Borders of the County of *Kerry*, and of the ancient County of *Deſmond*, for this at preſent is not a diſtinct County, and the Country belongs to the County of *Cork*, as *Ware* aſſures us, who ought to know it; for beſides his being

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being born in *Dublin*, and being Receiver General of *Ireland*, he was alſo very knowing in the Affairs of that Kingdom, which is not to be queſtion'd after his writing ſo much concerning it. The Monks of *Inis-fallen* have left us the Annals of *Ireland*, which are in great Eſteem. Reg. Cam. of St. Aug.

In the County of CLARE *or* THOMOND *which has been united in this Century to* Munſter, *whereas before it belong'd to* Connaught, *ever ſince the Conqueſt of* Ireland *by the* Engliſh, *in the Twelfth Century; for before That, it was a Part of* Munſter, *as the Name* Thomond *implies, ſignifying* Weſt-Munſter.

KILMONY *Abby or Priory.*

AT *Clare*, the Capital of the County, on the River *Fergus*, was an Abby or Priory, call'd of *Kilmony*, or *Forgio* from the Name of the River, founded in the twelfth Century by *Donald O-Brian*, King of *Limerick*.

INISKELTRAN *Priory,*

SO call'd from the Iſland it ſtands in, in the Logh, or Lake of *Derg*, on the Borders of the Counties of *Clare* and *Galway*, was, as *Colgan* informs us, founded in the ſeventh Century, by the Abbat St. *Camin*.

INIS-

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Reg. Can. of St. Aug.

INIS-NEGANAGAG *Priory.*

THE Name importing the Iſland of Canons, being in the Bay of *Limerick*, that is in the River *Shanon*, belong'd to the *Regular Canons*, and was founded by the above-mention'd *Donald O-Brian*, King of *Limerick*.

INIS-LUA *Abby.*

Iniſlua is an Iſland in the River *Shanon*, in the Dioceſe of *Killaloe*, between *Limerick* and *Iniſcathaig*, where this Abby was founded by the famous St. *Senan*, who was Biſhop and Abbat of *Iniſcathaig*, as we find in *Colgan*.

In the County of *LIMERICK.*

St. MARY'S *Abby.*

AT *Limerick*, the Capital of the County, an Epiſcopal See, and which ſends Repreſentatives to Parliament, is a Sea-port, and one of the Prime Cities in *Ireland*, was the Priory of the Invocation of St. *Mary* and St. *Edward*, founded in the Reign of King *John*, about the End of the Twelfth Century, by a rich Citizen of *Limerick*. The Prior had great Privileges in the City, as having the firſt Place and Vote in all the Councils there, and particularly at the Election of the Mayor.

KIL-

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Reg. Canc. of St. Aug.

KILMALLOCK *Abby.*

AT *Kilmallock*, (otherwiſe call'd *Killocia*, being the ſecond Town in the County, is a Barony, and ſends Deputies to Parliament,) was an Abby, founded, according to *Colgan*, in the ſeventh Century by St. *Moghelloc*, Patron of the Place, who liv'd in the Fourth Century. It is to be obſerv'd, that whereas *Kilmallock* is otherwiſe call'd *Kilmachul*, and that Name is very like *Kilmacough*, which is a Town and Biſhoprick in the County of *Galway*, it might give occaſion to miſtake, if we did not know that the latter *Kilmacough* ſignifies the Church of the Son of *Duach*, which is quite different from St. *Moghelock*.

INISCATE *Abby.*

AT *Inis-cate*, (or *Inis-cathay*, that is, the Iſland of *Cathay*, which is the Name of a Sea Monſter that did much harm in the Country, in this Iſland, I ſay, that lyes in the Bay of *Limerick*, which is the Mouth of the River *Shanon*, and formerly belong'd to the County of *Clare*, as *Ware* obſerves,) was formerly an Abby, founded in the Fifth Century by St. *Senan*. *Colgan* ſays, he liv'd not till the ſixth Century. The Monks of this Houſe were of that chaſte ſort who in thoſe Days would not ſo much as look at a Woman; witneſs that Paſſage in the ſaid Saint's Life, where we find, that a Lady deſiring to ſpeak to him, He return'd this Anſwer.

Cui

Reg. Can. of St. Aug.

Cui Præſul, Quid fœminis
Commune eſt cum Monachis?
Nec te, nec ullam aliam
Admittemus in inſulam.

Tunc illa ad Epiſcopum;
Si meum credis ſpiritum
Poſſe Chriſtum ſuſcipere,
Quid me repellis corpore?

Credo, inquit, hoc optime,
Sed nulli unquam fœminæ
Huc ingreſſam concedimus.
Eſto, ſalvet te Dominus.

Redi iterum ad ſæculum,
Ne ſis nobis in ſcandalum;
Et ſi es caſtæ pectore
Sexum habes in corpore.

That is, the Prelate ſaid to her, *What have Women to do with Monks? We will neither admit you nor any other into the Iſland.* She reply'd to the Biſhop, *If you believe that* CHRIST *may receive my Soul, why do you turn away my Body? That I verily believe,* ſaid he, *but we never permit any Woman to enter this Place. So God ſave you. Return again into the World, leſt you be a Scandal to us; for tho' you may be chaſt in Mind, the Sex is in your Body.*

In relation to the Word Biſhop, which occurs in the Verſes above, it is to be obſerv'd that there was a Biſhop's See in this Iſland of *Cathay*, whereof. St. *Patrick* had been the firſt Biſhop, and whom St. *Senan* ſucceeded. Monſieur *Sanſon* in his Maps calls this Abby *Gathon*, and pla-

ces

ces it near the Town of *Kilmallock*, wherein he follows *Speed*; but it is not in this particular alone that *Speed*, Monſieur *Sanſon*, and ſeveral others have err'd, where they have undertaken to place and name the Abbies and Monaſteries of *Ireland*. *Reg. Cen. of St. Aug.*

As to this St. *Senan*, whoſe Name ſignifies Old, he is not the ſame with St. *Sane* the Patron of the Biſhoprick of St. *Paul de Leon* in *Britany*, who dy'd in the Year 480. St. *Senan* is by the Author of his Life ſtil'd *Arch-Prelate*, either becauſe he was likewiſe Archbiſhop of *Tuam*, or elſe in regard that he was more holy than the others, whereupon it is fit to obſerve that *Iniſcatte* was not a Biſhoprick, according to *Colgan*, till about the Year 1180. However, in another place, he ſays, that this Saint was Biſhop and Abbat of *Iniſcatte*, and that it is probable he was Biſhop of *Armagh*; but *Uſher* is not of his Mind, for he poſitively affirms, that if St. *Senan* ſucceeded St. *Patrick*, it was in the Biſhoprick of *Iniſcatte*, and not in that of *Armagh*. In ſhort, it is ſomewhat difficult to ſuppoſe, that this Saint ſhould be Biſhop and Abbat of *Iniſcatte*, and Archbiſhop of *Tuam* and *Armagh*. I am apt to believe it was ſome other St. *Senan* that ſucceeded St. *Patrick* at *Armagh*, for Saints of the ſame Name are very frequent in *Ireland*. We find in a Life of St. *Senan* written in *Iriſh*, which was found in *Leinſter*, that St. *Senan* and St. *Martin* of *Tours* kept a ſtrict Correſpondence; but perhaps it was not with this St. *Senan*, who was after St. *Martin*, but with St. *Senan* of *Britany*.

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Reg. Can. of St. Aug.

RATHKELE *Priory.*

AT *Rathkele* there was a Priory of *Regular Canons* of the Congregation of *Arroaſia*, of the Invocation of *Our Lady*, or St. *Mary*; it appears to have been built in the Year 1200, by ſome *Engliſh* Men of Quality, of the Family of *Harvey*.

In the County of *TIPERARY.*

AGHAVOA *Abby.*

AT *Aghavoa*, which ſignifies the *Oxe's Field*, an ancient Place, where the Biſhops of *Oſſory*, now of *Kilkenny*, had their firſt Reſidence, St. *Canic*, or *Kenny*, one of the twelve Apoſtles of *Ireland*, in the ſixth Century, founded an Abby, which was not known to *Ware*, for he has blended it with the Biſhoprick. It is alſo to be obſerv'd, that ſome Authors place *Aghavoa* in the County of *Kilkenny* in *Leinſter*, becauſe the Biſhops of *Oſſory* were always reckon'd to be in *Leinſter*, whether they were at *Aghavoa*, at *Seiger Keiran*, or at *Kilkenny*; but this is none of the beſt Arguments, for nothing is more common than for a Biſhop to be in one Province, and yet to be dependant on a Metropolitan of another Province, becauſe the Eccleſiaſtical Provinces are not always regulated by the Political and Civil Diviſions, and without going out of *Ireland* for Inſtances in this caſe, we ſee that the Biſhoprick of *Meath*, which is in the Province of *Leinſter*, is never-

nevertheleſs ſubordinate to the Archbiſhoprick of *Armagh* in *Ulſter*. The ſame may be ſaid of the Biſhoprick of *Ardagh* in the County of *Longford*; beſides that *Offory* is part in the County of *Tiperary*, and part in that of *Kilkenny*. The Biſhop of *Aghavoa* was call'd *Aghavoenſis Epiſcopus*, and St. *Canic* dying in the Year 598, St. *Liberius* was Abbat after him, according to *Colgan*. *Reg. Cen. of St. Aug.*

GLASSMORE *Abby.*

AT *Glaſsmore*, or *Glaiſmore*, was an Abby, as *Colgan* informs us, founded by a Monk, whoſe Name was *Cuanchein*, who dying, St. *Pulcherius* rais'd him to Life again, and then he went to found this Houſe, which is therefore in all likelyhood diſtinct from that of *Glaſsmore* of St. *Cronan*, near *Liſmore* in the County of *Waterford*.

ATHASSEL *Priory.*

AT *Athaſſel*, a ſmall Town, was the fine Priory of St. *Edmund*, King and Martyr, founded in the Year 1200, by a Nobleman of the Illuſtrious Houſe of the *Burks*, of *Engliſh* Extraction, who went over into *Ireland* at the time of the Conqueſt. *Ware* obſerves that Two Earls of *Ulſter*, who were of his Family, were bury'd in this Priory, and that one *Hubert Burk*, who was the firſt Prior here, was made Biſhop of *Lamerick* in the Year 1223. The Prior of *Athaſſel* was a Spiritual Peer, and as ſuch took his Place in the Parliament of *Ireland*.

Reg. Can. of St. Aug.

EMELY. *Abby.*

AT *Emely*, a ſmall Town, once a Biſhoprick and even an Archbiſhoprick, tho' now united to the Biſhoprick of *Caſhel*, was an Abby founded in the fourth Century, by St. *Albe*, who was the firſt Abbat, and Biſhop, or Archbiſhop of *Emely*, call'd *Imlacenſis*, ſays *Colgan*, for others ſay *Imelacenſis*. Only *Uſher* and *Colgan* mention this Houſe, for *Ware* ſays nothing of it.

NENAGH *Priory, or Hoſpital.*

AT *Nenagh*, a ſmall Town, was the Priory or Hoſpital ſurnam'd *Teac-Eon*, dedicated to St. *John Baptiſt*, and founded in the Year 1200, by *Theobald Walter*, an *Engliſh* Nobleman. The Authors of the *Engliſh Monaſticon*, Vol. 2. p. 1044, have given us the Foundation Charter of this Monaſtery, which is there call'd *Nenath*.

ACHAD-UR *Abby.*

AT *Achad-ur*, ſignifying the Green Field, there was, as *Colgan* informs us, an Abby founded in the ſixth Century, by St. *Lactin* or *Lactan*, in that Part of *Offory*, which is in the County of *Tiperary*. Neither *Uſher* nor *Ware* have mention'd this Houſe.

ARDFINAN *Abby.*

AT *Ardfinan* was an Abby founded in the ſixth Century by St. *Finan*, who was alſo the Founder of *Inisfathlene*, in the County of *Kerry*.

Colgan

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Colgan obſerves that *Ardfinan* is now a *Deanry* of the Biſhoprick of *Liſmore* tho' it be in the County of *Tiperary*. *Reg. Can. of St. Aug.*

ROSCREE *Abby.*

AT *Roſcree*, a ſmall Town in that Part of the County of *Tiperary* which is call'd *Ælia Carolina*, St. *Cronan*, as *Uſher* informs us, in the ſeventh Century, founded an Abby, which King *Edward* the Second gave to *Edmund Butler* Earl of *Carick*, Father to *James* the firſt Earl of *Ormond*, in the Year 1281. I know not whether that learned Writer be not miſtaken, or whether he meant not that the aforeſaid King gave the Town of *Roſcree* to that *Engliſh* Nobleman, then ſettled in *Ireland*, rather than the Abby of that Name; for it does not appear that it was made a Lay-Fee, or rather ſuppreſs'd by any Pope's Bull, which muſt have been the conſequence at that Time when the Kings of *England* were very ſubmiſſive to the See of *Rome*; for Kings may give the Temporalities of a Benefice to a Lay-Man, but I believe they cannot deſtroy a ſpiritual Right, without the Pope's Conſent, he being the common Father of all Chriſtians in Spirituals. Be that as it will, *Ware* does not mention this Abby; but as he knew nothing of many other Regular Communities in *Ireland*, there is no occaſion to be ſurpriz'd at his Silence; beſides that this Abby having alſo been a Biſhoprick during the firſt Centuries, *Ware*, as is uſual with him, has blended the Two Dignities together, thinking it enough to ſpeak of the Biſhoprick of *Roſcree*, without taking notice of the Abby.

Reg. Can. of St. Aug. *Uſher* adds, that in this Monaſtery were kept the four Goſpels, written with St. *Cronan*'s own Hand.

CLUAIN-COMBRAIN *Abby.*

WAS, according to *Colgan*, in the Dioceſe of *Caſhel*, founded in the ſeventh Century by St. *Abban*, who alſo founded thoſe of *Cluainirard*, and *Finglaſs*, before ſpoken of, and ſome others, if we may believe *Colgan*, for *Ware* knew nothing of that Saint's Foundations.

CAHER-DUNESH *Priory.*

AT *Cahir*, or *Caher*, call'd alſo *Caher-Duneſh*, a ſmall Town on the River *Suiry*, or *Sewer*, or *Shoure*, was the Priory of St. *Mary*, or *Our Lady*, founded about the latter end of the twelfth Century, in the Reign of King *John*, by *Geoffrey Camvil*, an *Engliſh* Nobleman. The *Iriſh* were ſo devoutly addicted to the Mother of our Saviour, that moſt of their Foundations were of the Invocation of St. *Mary*.

KILBAR *Abby.*

AT *Corbal*, by others call'd *Kilbar*, a ſmall Town on the Bank of the Logh or Lake of *Dery*, was the ancient Abby or Priory of St. *Hilary*, of *Regular Canons*, founded by St. *Donan* in the ſeventh Century. This Houſe was at firſt in an Iſland of the ſame Lake, call'd *Inſchine-meo*, that is, the *Iſland of the Living*. The Eremites of St. *Auguſtin* took Poſſeſſion of it in

in the latter Ages. See what is ſaid of it under that Order. *Reg. Can. of St Aug.*

TOOM *Priory.*

AT *Thome*, or *Toom*, a ſmall Town, was a Priory founded in the ſame Century, by the ſame St. *Donan*, and it was a Cell to the aforeſaid Abby of *Kilbar*.

CARICK *Priory or Hoſpital.*

AT *Carick*, on the River *Suiry*, or *Shoure*, being the ſecond Town of Note in the County of *Tiperary* and which ſends Repreſentatives to the Parliament, was a Priory and Hoſpital of *Regular Canons*, founded by *William de Cantelo* and his Wife, both *Engliſh*. This Houſe was depending on the Hoſpital of St. *John of Acon*, at *London*.

LOGHRE *Abby.*

AT *Lurghoe*, or *Loghroe*, according to *Ware*, or *Loghran*, according to *Uſher*, being a ſmall Town near the Logh or Lake of *Derg*, was an Abby founded in the ſixth Century, by St. *Ruadan*, one of the twelve Apoſtles of *Ireland*, Father of 150 Monks, and their firſt Abbat, who dy'd there in the Year 584. This Houſe from his Name was call'd *Ruadan Loghra*. See it in the Order of the Eremites of St. *Auguſtin*. There was alſo, according to *Colgan*, an Abby of *Loghroe*, or *Lutre*, founded by St. *Deicola*, and it was a Sanctuary. I have not been

Reg. Can. of St. Aug. been able to diſcover, whether it was the ſame with this of St. *Ruadan*, yet am apt to believe, that this here ſpoken of was of *Regular Canons*, and that of St. *Deicola* of *Benedictins*; thus we have reaſon to believe, that there were two Abbies of different Orders in this Town of *Legbroe*, or *Lutre*.

Desert-Tola *Abby*

Was founded by St. *Tola*, in the eighth Century. He had before been Abbat of the Abby of *Abrecane*, in the County of *Meath*, as *Colgan* obſerves.

In the Province of *CONNAUGHT*: In the County of *GALWAY*.

Tuam *Abby*.

At *Tuam*, the Metropolitan See of the Province of *Connaught*, there was from the beginning of Chriſtianity an Abby of *Regular Canons*, even before it was made Archiepiſcopal, and after that, thoſe *Regular Canons* ſerv'd the Cathedral there. St. *Cellagh* was Abbat of this Houſe.

Clonfert *Abbies*.

At *Clonfert*, an Epiſcopal See on the River *Shanon*, there were two Abbies. The firſt was

was that of St. *Mary* of *Port Pure*, whereof St. *Brendan* was Founder, and the firſt Abbat, about the Year 558, according to *Ware*, whereas *Colgan* affirms, it was in the Year 553, according to the Domeſtick Annals of *Ireland*, ſays he. The other was founded by St. *Lugidus*, or *Molua*, much about the ſame Time, for he flouriſh'd there in the Year 580. *Reg. Can. of St. Aug.*

As to the firſt of them, *Ware* and *Uſher* do not agree about the Time when the great St. *Brendan* liv'd, who was the Son of *Findloge*, and Founder of an Order, which diſtinguiſhes him from the other Saints *Brendans*. He was alſo one of the twelve Apoſtles of *Ireland*, and Father of three thouſand Monks. *Ware* places not the Foundation of this Houſe 'till about the Year 558, whereas *Uſher* carries it much higher; for he makes St. *Brendan* to be born in the Year 484, ſays, he flouriſh'd at *Clonfert* in 540, and that there were then in *Ireland* above three thouſand Monks of his Order, which could not be, unleſs he had founded his Abby of *Clonfert*, which was the Head of the Order, ſeveral Years before. In ſhort, *Uſher* makes this Saint to dye at *Enaghdoune*, which was his Siſter's Abby, in the Year 577, whence he was carry'd to *Clonfert* to be bury'd. St. *Fintan*, or *Munnu*, who was call'd *Os Pſalmorum*, or *Pſalmicanus*, that is, the Mouth of the Pſalms, or Pſalm-ſinger, becauſe he was always ſinging of Pſalms, was Succeſſor to St. *Brendan*. *Colgan* believes him to be the ſame Perſon that *la Sauſaye* calls *Pſalmodius*. *Monſ. Deſmay*, Doctor of *Sorbonne*, and Canon of the Collegiate Church of St. *Furcy* at *Peronne*, having ſaid, in the Life he writ of this St. *Brendan*,

Reg. Can. of St. Aug.

dan, that he founded an Abby of *Benedictins* at *Clonſert*; *Colgan* affirms, that this Houſe could not be of that Order, becauſe the Monks of *Ireland* knew nothing of the Rule of St. *Benedict* till the latter End of the ſeventh Century, and that this Abby was founded an Hundred Years before that, during which Interval of Time, the particular Rule of St. *Brendan* flouriſhed in *Ireland*, as is alſo obſerv'd by *Poſſevin* in his *Apparatus Socer*.

As for the other Abby of *Clonfert*, founded by St. *Molua*, or *Lugidus*, who St. *Bernard*, in his Life of St. *Malachy*, ſays was Founder of an hundred Abbies, as well as St. *Colombkil*, *Uſher* agreeing that it was founded in 558, which is *Ware*'s Date; it is likely that the latter of thoſe Authors miſtook the one Abby for the other. He takes no notice of any but the firſt, and none of this latter; but this is not the only Houſe that *Ware* knew nothing of. However this Abby was Head of an Order, as well as the other; for St. *Molua* ordain'd a particular Rule, as well as St. *Brendan*, ſince we find it in the Hiſtorians of *Ireland*, that the Abbat *Dogain* carry'd St. *Molua*'s Rule to the Pope, which was alſo approv'd. *St.* Molua *ordain'd, that no Woman ſhould ever enter into his Monaſtery, and from that Day no Woman dares to go into the ſame; and a great multitude of Monks from all Parts came to that Place, and the good Father* Molua *kindly receiv'd them, and in that ſame Place grew up a famous City, which is call'd* Cluain-fert, *that is, the wonderful Retreat of St.* Molua, *becauſe he there, during his Life, wrought many Miracles, and they are ſtill wrought by him through God's Grace,*

Grace, and in Honour of St. Molua, *and it is on the Borders of* Leinſter, *near the* King's County. Hence, to reconcile the Difficulty Authors find about theſe two Abbies, both of them Heads of Orders in the ſame Town, tho' there ſhould ſeem to have been but one; it ſeems that in reality there was only that of St. *Brendan* in the old Town of *Clonfert*, which is on the South Side of the River *Shanon*, but that the other Abby of St. *Molua* was in the new Town, and on the Eaſt Side of the ſame River, beyond the Bridge, which exactly anſwers the Poſition above mention'd, and alſo what *Colgan* ſays, who aſſures us, that the Abby of *Cluainferta Molua* of St. *Lugidus*, or St. *Luan*, was in the Province of *Leinſter*. *Reg. Can. of St. Aug.*

Immagh *Abby.*

Colgan informs us, that in the Iſland of *Immagh*, which is on the Coaſt of the County of *Galway*, there was a famous Abby, founded by St. *Fechin*, in the ſeventh Century, and call'd *Immagienſe Monaſterium*. Some Authors ſay, there were three thouſand Monks in it, however at preſent it is but only a Pariſh, in the Dioceſe of *Tuam*, where St. *Fechin* is ſtill honour'd by the Catholicks.

Ardoilen *Abby.*

Ardoilen, anciently call'd *Inis-Arthair*, is an Iſland on the ſame Coaſt, ſome Miles from that of *Immagh*, laſt above ſpoken of, in which there was another Monaſtery or Abby, founded by

Can. Reg. of St. Aug.

by the ſame St. *Fechin*, but chiefly renowned on Account of St. *Gormgal*, who was a Monk therein, and in great Veneration in thoſe Parts. That Saint dy'd in the Year 1017, according to the Annals of *Ulſter*. Some *Iriſh* Authors will have it, that both theſe Iſlands did belong to thoſe of *Arran*.

KILMACULLE *Abby.*

AT *Kilmacdugh*, otherwiſe call'd *Kilmaculle*, being an ancient Epiſcopal See, was an Abby founded in the ſixth Century, by St. *Colman*, the Son of *Duagh*, the firſt Biſhop of that Place; ſo that *Kil-mac-Duagh*, ſignifies the Church of the Son of *Duagh*. *Ware*, contrary to his Cuſtom, mentions this Abby diſtinctly, for he almoſt always blends the Abby with the Biſhoprick.

Iſle of ARRAN *Abby.*

IN the great Iſle of *Arran*, which is at the Mouth of the Bay of *Galway*, there was a famous and ancient Abby, founded in the Year 480, by St. *Endee*, who was the firſt Abbat thereof. This Iſland was call'd the Iſland of Saints, by reaſon of the great Number of Holy Monks that liv'd therein, and were bury'd in this Abby, inſomuch that the *Iriſh* Writers tell us there is no numbering of them. The ancient *Iriſh* call'd it the *Iſland of the Living*, or of *Immortality*, either for that they imagin'd the Monks there never dy'd; becauſe there was always the ſame Number of them; or for the Reaſon alledg'd by *Giraldus Cambrenſis* in his Topo-

Topography of *Ireland*, where he ſays, *In this Iſland human Bodies are neither bury'd, nor corrupt, but remain untainted in the open Air. Here Men with Admiration behold and know their Grandfathers, Great Grandfathers, and their Fathers, and a long Race of their Progenitors*: Which would be very wonderful, if it were true; but modern Authors do not confirm any ſuch Incorruptibility of Bodies in that Iſland; beſides that, the ſame is reported of an Iſland call'd *Inchine-meo*, ſignifying the *Iſland of the Living*, in the Logh or Lake of *Derg*, of the Dioceſe of *Killaloe*, where there was another Abby. *Uſher* informs us, that it was King *Engus* who gave this Iſle of *Arran* to St. *Endee*, at the Requeſt of St. *Albee*; but what makes this improbable is, that *Engus* being only King of *Munſter*, and not of *Connaught*, which had another Sovereign, it is not likely that he could give an Iſland which was not his own, and that Saint receive it; for that Iſland certainly belongs at preſent to the County of *Galway*, which has always been part of the Province of *Connaught*. However to remove this Obſtacle, I am of Opinion it may be alledg'd, that ſince the County of *Clare*, or *Thomond*, formerly belong'd to the Province of *Munſter*, as the name of *Thomond* imports, ſignifying *Weſt Munſter*, and has even ſince the beginning of the laſt Century been re-united to *Munſter*, it might well be that the Iſles of *Arran* belong'd to the King of *Munſter*, as Appurtenances of the County of *Thomond*; and in ſhort, tho' they had been no Appurtenances of the ſame, it is not impoſſible that a Sovereign ſhould be poſſeſs'd of Iſlands on the Coaſt of another State, as we ſee in

Reg. Can. of St. Aug.

Reg. Can. of St. Aug.

in the Iſles of *Jerſey* and *Guernſey*, which are on the Coaſt of *France*, but in the Poſſeſſion of the *Engliſh*.

We find in the Life of St. *Endee*, that he built ten ſeveral Monaſteries in this Iſland, which were afterwards only ten Cells, and at preſent as many private Houſes. St. *Endee* alſo weeping, foretold, that inſtead of Monks, the Iſland would be one Day inhabited by Lay, and wicked Men. In each of thoſe Monaſteries that Saint plac'd a Prior, or a Superior, all of them ſubordinate to the Abbat, who reſided in the Abby, which was call'd *Kil-Enda*, or St. *Enda*'s Church, now a Pariſh, and poſſeſs'd one half of the Iſland, the other half belonging to the other Priories, or Cells. That Diviſion occaſion'd a Controverſy between the Monaſteries and the Abby, which was decided by a ſort of Miracle, not neceſſary to be inſerted here. It is only to be obſerv'd, that under this Name of *Arran* may be reckon'd one Abby, and ten Priories depending on the ſame.

AGHRIM *Priory.*

AT *Aghrim* was a Priory of St. *Catherine*, founded by the *Butlers*, an *Engliſh* Family, of noble Extraction ſettled in *Ireland* for ſeveral Ages paſt.

INIS-MAC-CUIN *Abbies.*

AT *Iniſmacquin*, an Iſland in the Logh or Lake of *Orbe*, or *Curbe*, there were two Abbies, ſays *Colgan*, the one founded by St. *Meldan*, or *Modan*, and the other by St. *Farſeus*.

OGOR-

Reg. Can. of St. Aug.

Ogormorgon *Abby.*

AT *Ogormorgon* was an Abby of the ſame Name, but of the Invocation of St. *Mary de Via nova*, or Of the new Way, founded by one *Ogormorgon*, an *Iriſh* Nobleman. Give me leave here to obſerve by the bye, that whereas this Houſe is not to be found in *Uſher*, that Author in his *Antiquities of the Britiſh Churches* mentions only the Houſes that were founded by ſome Saint, and for the moſt part ſays nothing of them unleſs they have Relation to ſome Biſhoprick, from the fourth Century to the Year one Thouſand.

Ruim-Duim,

FOrmerly *Ruim-dubain*, was a Monaſtery or Abby, where St. *Duban* was Abbat. The Annals of *Ireland* tell us, that this Houſe was afterwards an Hoſpital Dedicated to St. *John Baptiſt*.

Maghce

WAS an Abby, as *Colgan* informs us, founded in the ſixth Century by St. *Abban*, who alſo built ſeveral others in *Ireland*.

Cluainfois *Abby*,

ACcording to *Colgan*, was built near to the City of *Tuam*, by St. *Jarlathens* or *Hierlatius*, the firſt Archbiſhop of *Tuam*, who was of the noble Family of the *Dalfiatus's* of which there had been three Monarchs of all *Ireland*, forty Kings of *Ulſter*, and near thirty Saints. This Abby

Reg. Can. of St. Aug. Abby is now only a Pariſh Church call'd the *High-Temple*, in the Dioceſe of *Tuam*.

CLUONTE-KIRT *Abby.*

AT *Cluontekirt* was an Abby, founded in the eighth Century by St. *Boadan* who was the firſt Abbat thereof. I am much afraid, that *Ware* has made Two Abbies of *Cluontekirt* out of One, for we ſhall preſently ſee that he places one of the ſame Name in the County of *Roſcommon*; now *Cluontuoskirt* is on the Borders of the Counties of *Galway* and *Roſcomon*.

CELL-CUANA *Abby*

WAS founded, as *Colgan* ſays, by one St. *Cuana*, for there were ſeveral others of this Name. It is now only a Pariſh in the County of *Galway*, of the Dioceſe of *Tuam*, and the Deanry of *Enaghdown*.

KILCONAIL

WAS an ancient Houſe of *Regular Canons* in the Dioceſe of *Clonfert*, whereof St. *Conal* was Abbat, or Prior, or Founder.

In

Reg. Can. of St. Aug.

In the County of *MAYO.*

MAYO *Abby.*

AT *Mayo*, (now a very ſmall Town, on the River of the ſame Name, which however ſends Repreſentatives to Parliament, but was formerly a conſiderable Place, the Capital of the Country, and an Epiſcopal See) was a famous Abby founded in the Year 665, by St. *Colman*, according to *Ware*; whereas *Colgan* ſays, it was not till 670, when he came out of *England*, where he was Biſhop of the Iſle of *Farne*, or *Lindisfarn*, (now *Holy Iſland*, on the Coaſt of *Northumberland*,) and then ſettled in *Ireland*, whither he carry'd a Number of *Engliſh* and *Iriſh* Monks. The *Engliſh* he plac'd in the Abby of *Mayo*, for which reaſon the *Iriſh* call'd it *Mayona Saſſon*, that is, *Mayo* of the *Saxons*, for ſo the *Engliſh* are call'd in *Iriſh*, becauſe deſcended from the *Saxons* that conquer'd *England*. *Colgan* ſays, the *Iriſh* alſo call'd the *Engliſh*, *Gal*, and that therefore they ſaid indifferently *Theaſaſſon* and *Kil-Angail*, perhaps the *Iriſh* might call the *Engliſh*, *Gal*, on account of *Wales* lying oppoſite to them. The Author of the Life of St. *Gerard* will have him to have been the Founder of this Abby of *Mayo*; but he was not Abbat there till after St. *Colman*; yet, it muſt be granted, that he ſo conſiderably enlarg'd it, as to be look'd upon as the Founder. This Abby, which was likewiſe a Biſhoprick, was united to the Archbiſhoprick of *Tuam*, in the Reign of King *Henry* VIII. about the

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Reg. Can. of St. Aug.

the Year 1559, and then ended the Abbats and Biſhops of *Mayo*. *Colgan* affirms, that this was an Abby of *Regular Canons* of St. *Auguſtin* in the Ages preceding the Suppreſſion, or the Reign King *Henry* VIII. but that it had been before of the Order of St. *Benedict*, upon the Affirmation of *Tritemius*, *Wion*, *Menard*, *Yepes* and *Mathew*, that St. *Colman* was of the ſame Order; but many other Authors queſtion it. I will not flatly deny it, or that St. *Gerard* and St. *Adaman* were alſo *Bendictins*; but the Abbies which they founded and govern'd in *Ireland*, having been afterwards poſſeſs'd by *Regular Canons*, I do not heſitate to place them under this Order, rather than under that of St. *Benedict*.

INISBOFINDE *Abby*.

AT *Inisbofinde*, ſignifying the *Iſland of the Cow*, which is on the Coaſt of this County, and not far from the County of *Galway*, was the firſt Abby that St. *Colman* above mention'd founded in *Ireland*, after his Return from *England*, in the Year 667, as *Colgan* ſays, where he firſt plac'd all the *Engliſh* and *Iriſh* Monks who had follow'd him, but afterwards left only the *Iriſh* Monks there, and carry'd away the *Engliſh* to *Mayo*, where he alſo founded an Abby, as before related. He was oblig'd to part thoſe two Nations, becauſe they did not agree well together. It is to be obſerv'd, that St. *Colman* having been a Biſhop in *England*, was no ſooner ſettled at *Inisbofinde* but that Place became a Biſhopprick, ſo that St. *Colman*, who had before been call'd Biſhop of *Lindisfarn*, was afterwards ſtil'd Biſhop of *Inisbofinde*; and the ſame Saint going after-

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afterwards to *Mayo*, that Place was likewiſe a Biſhoprick, which was united to that of *Inisbofinde*, ſo certain it is, that formerly in the *Britiſh* Iſlands Biſhoprics were not regulated and ſettled, but the Biſhops were moveable, without being confin'd to any certain Dioceſe. This is the reaſon, that in the firſt Ages we find ſo many Biſhops in *Ireland*, for in St. *Patrick's* Days there were three hundred and fifty at one and the ſame Time, tho' as *Colgan* owns, there were never near ſo many Biſhopricks in *Ireland*. It is very likely, that when the ancient Hiſtorians ſpeak of ſo great a Number of Biſhopricks, in *Ireland*, they only meant thoſe Abbies, in which thoſe moving or Titular Biſhops were Abbats, and thoſe Houſes that were ſo numerous ceas'd to be Biſhoprieks the very Moment the Titular Biſhops and Abbats happen'd to die, or to ſhift their Monaſteries. It may be noted here that, this Abby of *Inisbofinde* of St. *Colman* is not the ſame as that of *Inisbofinde* of St. *Riech* in the Logh or Lake of *Ree*, which we have plac'd in the County of *Longford*.

Reg. Can. of St. Aug.

Bede, *l.* 4. *c.* 4. gives the following Account of this Monaſtery.

Colman, Biſhop of *Lindisfarn*, returning out of *Scotland*, where he had been to adviſe with the *Scottiſh* Prelates, about the Controverſy then on foot concerning the Obſervation of *Eaſter*, made no long ſtay there, but departed out of *Britain* (*about the Year* 664) and took with him all the *Scots* whom he had aſſembled in the Iſle of *Lindisfarn*, and about twenty *Engliſh*, whom he had bred up to a Monaſtical Life, leaving the few religious Brethren in his Church.

Reg. Can. of St. Aug.

He went first to the Island *Hy*, or *Jona*, from whence he had formerly been sent, to preach the Gospel to the *English* Nation. Next he withdrew into a little Island on the West of *Ireland*, which in the *Scottish* Language is call'd *Inhys-bovinde*, or The Isle of the White-Calf. There he built a Monastery, in which he plac'd the *English* and *Scottish* Men that had follow'd him from *Lindisfarn*. Soon after there happen'd a Disagreement among them, upon this Occasion, The *Scots* in the Summer, when the Fruits of the Earth were to be gather'd, were wont to leave the Monastery, and to wander up and down the Country, where they had much Acquaintance; but the Winter following they would return, and expect their part in the Provisions gather'd by the *English*, which these thought unreasonable to allow them.

To put an End to this Discord, *Colman* found another Place in *Ireland* commodious for building a New Monastery, call'd in the *Scottish* or *Irish* Tongue *Magio*, or *Mayo*; there he purchas'd of a certain Count, to whom the same belong'd, a Piece of Land to found his Monastery, adding withal this Condition, That the Monks in their daily Devotions should be oblig'd to pray for the said Count's Posterity. Having therefore with the Assistance of the Count and his Neighbours built a Monastery, he plac'd the *English* Monks in it; which Monastery is to this Day possess'd by *English* Monks, and from a slender beginning very much enlarged, being vulgarly call'd *Injugeo*. Here resides a famous Congregation of Monks gather'd out of *England*, who are much reform'd in their Institute, and following the Example of their venerable Fathers,

live

live under a Canonical Rule, and Abbat, by the Labour of their Hands, with great Continence and Simplicity. *Reg. Can. of St. Aug.*

TEMPLEGERARD *Abby.*

AT *Templegerard* was an Abby call'd *Elytheria*, that is, The Abby of the Stag, becauſe the Founder, who was *Gerard*, Abbat of *Wincheſter* in *England*, and who follow'd the Biſhop St. *Colman* into *Ireland*, had no ſooner built this Houſe in the ſeventh Century, but a Stag or Hind fled to it, as it were to Sanctuary, from the Hunters that purſu'd it. *Colgan* ſays it was ſo call'd, becauſe *Elither* in *Iriſh* ſignifies a Stranger, St. *Gerard* the Founder being ſuch, that is an *Engliſhman*.

Ware makes no mention of this Abby, only *Uſher* and *Colgan* take notice of it. But *Uſher* does not tell us in what Part of *Connaught* it ſtood; but I find it was at *Temple-Gerard*, the Abby of *Gerard*, who was the aforeſaid Abbat of *Wincheſter*. *Colgan* pretends it was in the County of *Galway*, and that it is now call'd *Agmagh*, corruptly from *Eligmagh*; which does not agree with what he adds immediately after, *viz.* that this Abby was in the ſame Place with the Monaſtery of *Franciſcans* call'd *Roſs-Irail* or *Roſs Ringhla*, for that Monaſtery is near the Abby of *Mayo*, and if we are to regard the nearneſs of thoſe Places, *Templegerard* is nearer than *Agmagh*.

BALLIN-TOBER *Abby.*

AT *Ballin-Tober* was an Abby of *Regular Canons* dedicated to the Holy Trinity, otherwiſe call'd St. *Patrick's Well*, founded in the

Reg. Cam. of St. Aug.

Year 1216, by *Charles O Connor*, ſirnam'd *the Red*, an *Iriſh* Nobleman, ſays *Ware*; for the Authors of the *Monaſticon Anglicanum*, in their Additions, ſay, the Founder's Name was *Cathol O Conogher*, King of *Connaught*, and that the firſt Abbat of *Ballin-Tober* was one *Brice Omac*, and that this Abbat and the Founder both died in the Year 1224.

Holy-Cross *Priory*

WAS founded by the Abbats of *Ballin-Tober*, who made it a Cell to their Abby.

Annagh *Cell*

WAS founded by one *Burk*, a Nobleman of *Engliſh* Extraction.

Cong *Abby or Priory.*

AT *Cong*, between the Loghs or Lakes of *Meske* and *Corbre*, was an Abby or Priory of *Regular Canons*, founded by St. *Fechin* in the ſeventh Century. One *Donald*, King of *Ireland*, endow'd this Houſe and built it, in the Year 624, as *Ware* obſerves. *Colgan* tells us that *Cong* was a Place of much Note, as being the Reſidence of all the Kings of *Connaught*, and that there were many Churches in it, as ſtill appears by the Ruins remaining. In ſhort, *Cong*, which is in the Dioceſe of *Tuam*, was a very conſiderable City, but is now only a very poor Town and Pariſh, which *Colgan* affirms to be in the County of *Galway*, but it is on the Borders of the two Counties.

In

Reg. Can. of St. Aug.

In the County of *SLIGO.*

ASSUDARE *Abby or Priory.*

AT *Aſſudare*, (otherwiſe call'd *Balli-Aſſudare*, and by others *Endrige*, a ſmall Town on the Sea Coaſt, at the Mouth of a River ſome Miles from the Town of *Sligo*,) was an Abby or Priory of *Regular Canons*, founded by St. *Fechin* in the ſeventh Century. *Colgan* calls it the Abby of *Eas-dare*, built in a Territory call'd *Lughne* in the County of *Sligo*, and the Dioceſe of *Achade*, or *Achade-Connair*. It is now only a Pariſh of the ſame Dioceſe. An *Iriſh* Nobleman of this County endow'd it, and gave St. *Fechin* all the Lands he had between the River that runs by *Eas-dare* and the Sea, and that Territory was call'd *Termon Fechin*, which is as much as to ſay St. *Fechin's* Place of Refuge.

BILE FECHIN *Abby.*

AT *Bile Fechin*, (now call'd only *Bile*, in the ſame Territory of *Lughne*, or *Eas-dare* or *Aſſudare*,) was another Abby of St. *Fechin*, held in great Veneration; for that Saint was born at *Bile*, for which Reaſon the Name of *Bile Fechin* was given to the Place. It is now only a Pariſh in the Dioceſe of *Achade*.

KILNA-MANAGH *Abby.*

Kilnab-managh which ſignifies the Cell or Houſe of Monks, is in that part of the Country which is

Reg. Can. of St. Aug. call'd *Galeanga*, of the Dioceſe of *Killalo*, in *Latin Elienſis*. *Colgan* queſtions whether it be ne in the Dioceſe of *Achade*; but be that as it will, at this Place of *Kilna-managh* was another Abby of St. *Fechin*. Some Authors will have it, that St *Natalis* was Abbat of it but others are of Opinion he was of that *Kilna-managh*, which is in *Oſſory* in the County of *Kilkenny* in the Province of *Leinſter*.

EGHROIS *Abby.*

AT *Eghrois* was an ancient Abby, the Founder and firſt Abbat whereof was St. *Molaiſs*, otherwiſe call'd *Laſrèan*, in the ſeventh Century. See *Dam-inis* in the County of *Fermanagh*.

KERAS *Priory.*

AT *Keras*, otherwiſe call'd *Kil-moltin*, was a Priory founded in the Year 1280, by the *Macdonalds*, ancient *Iriſh* Noblemen, and renowned in the Hiſtory of *Ireland*.

In the County of *ROSCOMON.*

ROSCOMON *Abby.*

AT *Roſcomon*, (the Capital of the County, which ſends Repreſentatives to Parliament, and was once an Epiſcopal See,) was a ſtately Abby, founded in the ſixth Century by St. *Coman* or *Comon*, who was the firſt Abbat thereof, ſays

ſays *Ware*. *Uſher* adds, that a King of *Connaught* gave that Saint a fine and pleaſant Vale, call'd *Roſs*, to build this Abby in; which, from the Name of the Valley and that of the Saint was call'd *Roſcomon*, and the Place increaſing it was made a Biſhoprick, which in proceſs of time was tranſlated to *Elphin*, another Town in the ſame County. *Reg. Can. of St. Aug.*

EADARDUIN *Abby.*

Eadarduin, or *Earduin*, call'd in *Latin*, *Edurdrumenſis Abbatia*, was an Abby, as *Colgan* informs us, founded by St. *Diradius*, or *Deoradius*, but is now only a Pariſh of the Dioceſe of *Elphin*, in the County of *Roſcomon*. It is to be obſerv'd, that this Houſe is not the ſame with that of *Enaghdruin* or *Enaghtruin*, which alſo belong'd to the *Regular Canons* in the County of *Kilkenny*, for this laſt was founded by St. *Coman*; however this is alſo uncertain.

DHORAN *Priory.*

AT *Dhoran* was a Priory of *Regular Canons*, which was a Cell to the Abby of *Roſcomon*, and founded by one *O-Connor*, an *Iriſh* Nobleman.

KILMORE *Priory.*

AT *Kilmore*, on the River *Shanon*, ſome few Miles below *Jameſtown*, was the Priory of St. *Mary*, founded in the Year 1232, by *Con O-Flanagan*, an *Iriſhman*, who was the firſt Prior thereof.

KIL-

Reg. Con. of St. Aug.

KIL-MAC-MOGUIN *Abby.*

WAS, as *Colgan* informs us, founded in the ſeventh Century, by St. *Cormac*, in the Dioceſe of *Elphin*.

INIS-MAC-NERIN *Abby.*

IN the Iſle of *Mac-nerin*, (*Inis* ſignifying an Iſland, in the Logh of *Alyne*, through which the River *Shanon* runs, not far from its Source, and ſome few Miles from the Abby of *Boyle*,) was an Abby, founded by St. *Colomb* in the ſixth Century. *Colgan* calls it *Eaſmeneire*, and will have it to have been the Houſe that was afterwards tranſlated to *Boyle*, and which belong'd to the *Ciſtercian* Order.

INISMORE *Abby.*

IN *Iniſmore*, that is, the great Iſland, which is in *Logh Ree*, was an Abby founded by St. *Liberius*, in the firſt Ages after the Converſion of *Ireland* to Chriſtianity.

CLUONTOSKIRT *Abby.*

AT *Cluontoskirt* was an Abby, founded by St. *Fathlee*, ſays *Ware*; but this Town of *Cluontoskirt* being on the Borders of the Counties of *Roſcomon* and *Galway*, it is not unlikely that it may be the ſame that we have call'd *Cluontuoskirt*, and plac'd in the County of *Galway*. However, the Founders being Two different Saints, and Geographers aſſuring us that there are Two *Cluontoskirts*,

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ontoskirts, and that this here ſpoken of is on the *Shanon* ſome few Miles from the Town of *Roſcomon*, I can ſcarce queſtion but that they were Two ſeveral Abbies. Reg. Ca. of St. Aug.

BALL *Abby.*

AT *Ball* was a famous Abby, where St. *Cronan*, ſurnamed *Mochua*, was Abbat in the ſeventh Century, according to *Colgan*. The Abbats of it were in *Latin* call'd *Ballenſes*.

CLUAIN-CAIRPE

WAS an Ancient Houſe of *Regular Canons*, founded in the Neighbourhood of the Town of *Athlone*, by St. *Beragh*, in the ſixth Century.

In the County of *LETRIN.*

MOGHIL *Priory.*

AT *Moghil* or *Moetal*, a ſmall Town in this County, was an Abby of the Invocation of St. *Mary*, founded about the middle of the ſeventh Century, by St. *Manchin*, according to *Ware*; or *Machan*, or *Manchen*, according to *Uſher*.

MENE-

Reg. Can. of St. Aug.

MENEDROCAID *Abby.*

WAS founded by the laſt mention'd Saint, who was Abbat and dy'd there, as the Annals of *Ulſter* inform us.

ATHONREE *Abby.*

AChade-Connair, or *Athonree*, was not only a Biſhoprick, but alſo an Abby, if we may credit *Colgan*, who aſſures us, that St. *Nathias*, Diſciple to St. *Finian*, was Abbat there. *Colgan* places this Biſhoprick in the County of *Sligo*, but there are ſo many others who give it to the County of *Letrim*, that it is hard to decide the matter; for that Houſe is on the Borders of the Two Counties, and the Dioceſe extends both to *Sligo* and *Letrim*.

In the Province of *ULSTER*: In the County of *DOWN*.

DOWN *Priory.*

AT *Down*, (the Capital of the County, an Epiſcopal See, and which ſends Repreſentatives to Parliament,) was the Priory of St. *John Baptiſt*, founded in the Year 1138, by the famous St. *Malachias*, who was at the ſame Time Abbat and Biſhop of this Place, and afterwards Archbiſhop of *Armagh*. This Houſe was call'd the *Priory of the Iriſh*, to diſtinguiſh it, ſays *Ware*,

Ware, from another Priory of St. *John Baptiſt*, which belong'd to the *Crouched-Friers* in the ſame Town, and was call'd the *Priory of the Engliſh*. Reg. Can. of St. Aug.

TOBERGLORY *Priory.*

IN the Suburbs of the Town of *Down*, was the Priory of *Toberglory*, ſo call'd becauſe it was built near the Spring of *Glory*, by the famous *John Courcy*, an *Engliſh* Commander. The Charter of King *Edward* the Second may be ſeen at length in the *Monaſticon Anglicanum*, Vol. 2. p. 1046, confirming the Foundation of the ſame, and the Donations to it by *John de Courcy*, wherein it is ſhown that this Houſe depended on the Abby of *Carliſle* in *England*. *Ware* takes no Notice of this Monaſtery, unleſs it be the ſame which he gives to the *Crouched-Friers*, but *Dugdale* and *Dodſworth* ſay it belong'd to the *Regular-Canons* of St. *Auguſtin*. It is true that the *Crouched Friers* obſerve the Rule of St. *Auguſtin*, but then the Foundation-Charter would have ſpecify'd that particular Congregation, which ſince it did not, we may conclude that it belong'd to the *Regular-Canons* of St. *Auguſtin*.

BANCHOR *Abby.*

AT *Banchor*, or *Bangor*, otherwiſe call'd the *Vale of Angels*, was one of the moſt renowned Abbies in *Ireland*, being to the Eaſtward of the Abby of *Knockfergus*, or *Carickfergus*. It was the Head of an Order, and founded in the Year 555, according to *Ware*, but *Uſher* places it in 559. *Colgan*, to avoid miſtakes, ſays it was

Reg. Can. of St. Aug.

was about the middle of the ſixth Century, by the famous St. *Congal*, who was the firſt Abbat, and before he dy'd ſaw 4000 Monks of his Order, for which reaſon he is call'd the Father of 4000 Monks. St. *Bernard* in the Life of St. *Malachias*, ſpeaking of the Abby of *Banchor*, ſays thus: *Moſt noble was the Monaſtery under the firſt Father* Congal, *breeding many thouſands of Monks, the Head of many Monaſteries, a Place truly Holy, and fruitful in Saints, moſt plentifully producing Fruit to God; inſomuch that one of the Sons of that holy Congregation, by Name* Luan *or* Euan, *is reported himſelf to have been the Founder of an Hundred Monaſteries, which I have therefore mention'd that the Reader may gueſs how great the multitude of the others was.* And in another Place, ſtill ſpeaking of this Abby, he adds thus: *It's Branches did not only fill* Ireland *and* Scotland, *but like an Inundation pour'd out thoſe ſwarms of Saints into Foreign Countries, among which St.* Columb *coming to theſe our Parts of* France, *built the Monaſtery of* Luxeuil (*in* Franche Comté) *where he grew up to a great Nation.* *Dempſter* as well as St. *Bernard* affirms, that St. *Colomb* the Monk of *Banchor* founded the Abby of *Luxeueil*; but Archbiſhop *Uſher* will have it, that it was not this *Columb*, but another of the ſame Name, who was Head and Founder of a particular Order, that has always been look'd upon as a Branch of that of St. *Benedict*, not regarding whether the Rule was the ſame from the Beginning, or in proceſs of Time united to it. And this ſeems more probable than either the Opinion of St. *Bernard* or *Dempſter*, for if the Founder of *Luxueil* had come from *Banchor*, he had been a *Regular-Canon* of St. *Auguſtin*, and would have ſettled Canons there

rather

rather than *Benedictins*, and yet *Luxueil* ever was and ſtill is of the Order of St. *Benedict*. But if St. *Bernard* did not think, as is likely he did not, that there were ſeveral St. *Colombs*, *Dempſter* being a *Scot* ought to have known it; and eſpecially becauſe he took upon him to ſully the Honour of *Ireland* by his Hiſtory, to advance that of *Scotland*.

Reg. Can. of St. Aug.

But to return to the Abby of *Banchor*; the Annals of *Ulſter* inform us, that it was deſtroy'd by the *Daniſh* Pyrates, who in one Day ſlew there above 900 Monks, but that St. *Malachias* reſtor'd it ſome Time after, as we are alſo told by St. *Bernard* in theſe remakable Words: Malachy *was of Opinion that ſuch a ſtone Oratory ought to be built at* Banchor *as he had ſeen in other Countries; and when he had began to lay the Foundation, the Natives admiring at it, becauſe ſuch Structures had not till then been ſeen in that Country, ſaid, O good Man, why have you thought fit to bring this new Faſhion into our Country, we are* Scots, *not* Frenchmen, *what Lightneſs is this? What need is there of ſuch ſuperfluous Work, and ſo magnificent? How will your Poverty afford the Expence of finiſhing, and who will live to ſee it finiſh'd?* Thus the Abby of *Banchor* was the firſt Stone Structure that had been ſeen, if not in *Ireland*, at leaſt in the Province of *Ulſter*; where till then they only built with Timber. In ſhort, the Choir St. *Malachias* built at *Banchor* was ſo beautiful, that the Abby was from it call'd *Banchor*, that is, The beautiful Choir, for before, it was call'd the *Vale of Angels*.

It has been already obſerv'd that St. *Congal*, before his Death, ſaw above 3000 Monks of his Order; but it is proper to take Notice, that *Colgan*

Reg. Can. of St. Aug.

gan ſays all theſe Monks were in the very Abby of *Banchor*, nay he gives 4000 to it at one and the ſame Time. *Banchor*, ſays he, *is a flouriſhing Town, which has gain'd an immortal Name by a Monaſtery of the ſame Appellation, which is moſt renowned throughout all the World, wherein were* 4000 *Monks under St.* Congal *the Founder of the Place.* However in another Place he ſays that *Banchor*, which was formerly a good Town, is now of no conſideration; but it ſtill ſends Repreſentatives to Parliament. To conclude, *Camerarius* was of Opinion that *Banchor* was in the Iſle of *Hu*, otherwiſe call'd *Iona*, being one of the *Hebrides*, which *Colgan* with good Reaſon makes a Jeſt of.

Concerning this Monaſtery of *Banchor*, *Hanmer* in his Chronicle of *Ireland*, p. 53, and 101, writes thus. *Congellus*, the ſame who founded the Monaſtery of *Bangor*, in *North Wales*, in the Year 530, founded alſo this Monaſtery of *Banchor* or *Bangor* in *Ulſter*, ſome Years after, where many learned Men of *Iriſh* Birth were trained up; nay *Britons*, *Saxons* and *Scots* alſo, who diſpers'd themſelves far and nigh into foreign Countries, and converted and confirm'd Thouſands in the true Faith. Which Abby of *Banchor* was afterwards deſtroy'd by Pyrates, and 900 Monks ſlain in one Day, and ſo continu'd waſte until the Time of *Malachias*, Biſhop of *Armagh*.

This *Malachias* ſucceeded *Celſus* in the Archbiſhoprick of *Armagh*, in the Reign of King *Stephen* of *England*; his Life is written at large by St. *Bernard*, Abbat of *Clairvaux*, *Capgrave* and *Congan*, an *Iriſh* Abbat. He was born in *Ireland*, amongſt barbarous People, ſays St. *Bernard*, yet in his Birth and native Soil he ſuck'd of

of them no more Barbarouſneſs, than the Sea Fiſh take of the Salt Water. His Parents, for Wealth and Power, were in great Account in thoſe Days. He was brought up at *Armagh*, under *Imarius*, the Anchorite, where *Celſus* made him both Deacon and Prieſt, at the Age of 25 Years; from thence with Licence of *Imarius* and *Celſus*, he went to *Malchus*, Biſhop of *Liſmore* in *Munſter*, a Man of *Iriſh* Birth, that had been a Monk ſometime in the Abby of *Winchefter* in *England*, and from thence, advanc'd to the Biſhoprick of *Liſmore*. There was at that Time War between *Cormack* King of *Munſter*, and his Brother, for the Sovereignty; the Brother prevailing, *Cormac* fled to the Biſhop of *Liſmore*, and in his diſtreſs'd Eſtate took a Monk's Cell, and led a private Life. *Malachias* was appointed his Tutor, where *Cormack* continu'd, till a neighbouring King pitying his Miſery, gather'd Forces, and reſtor'd him to his Kingdom. Immediately after, Letters came for *Malachias* to repair to *Armagh*, not far from whence an Uncle of his, a Man of great Command, Lord of a Country, rich and potent, who held in his Hands all the waſted Monaſtery of *Benchor*, alias *Bangor*, dwell'd. *Malachias*, upon his coming, reſtor'd theſe Poſſeſſions, re-edify'd the Monaſtery, and appointed one *Malchus*, Brother to *Chriſtianus* Abbat of *Mellefont*, Governor of the Place. Reg. Can. of St. Aug.

Campion in his Hiſtory of *Ireland*, p. 45, ſays that *Banchor* had been ſo ſtor'd with Monks, that no Hour of the Day nor Night they ceas'd, but ſome Company or other was in continual ſucceſſion at Divine Service.

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Reg. Can. of St. Aug.

MAIGEVILLE *Abby.*

AT *Movil* or *Maighevil* was an Abby founded in the Year 550, by one St. *Finian*, according to *Ware*; but *Colgan* ſays it was St. *Fridian*, *Frigian*, or *Frigidian*, who founded this Houſe, which the ſame Author alſo calls *Maghille*, in the Territory of *Dalfiatag*, and that Saint was Head and Inſtitutor of one of the ancienteſt Congregations of *Regular Canons* of St. *Auguſtin*, which is call'd St. *Frigidian*'s Congregation, the chief Houſe whereof is that of St. *Frigidian* at *Lucca* in *Italy*, where that Saint was Biſhop. It was he alſo who reform'd the Congregation of the *Regular Canons* of St. *John Lateran* at *Rome*. This St. *Frigidian* was likewiſe call'd *Findbarry* and *Finnian*, as *Colgan* obſerves, and therefore *Ware* was not in the wrong in calling him by that laſt Name. This Saint founded another Abby of *Maghile* in the County of *Londonderry*, of which we ſhall ſpeak hereafter.

SABALLUM *Abby.*

AT *Saul*, or *Saballum* was the famous Abby, built by St. *Patrick* the Apoſtle of *Ireland*, as ſhall be obſerv'd below. This Foundation was made about the middle of the fifth Century in the Peninſula of *Local* or *Locail*. That Saint coming from *Leinſter* to *Down* in *Ulſter*, or to a Place very near it, call'd *Sabhul*, that is, the *Granary*, built the Abby Church. Theſe are the expreſs Words us'd by the Author of the Tripartite Life of this Saint. Dichu *was the firſt that believ'd him from his Heart before any other, and being Baptiz'd, offer'd*

offer'd to God and St. Patrick *the Field in which they then ſtood, for the Village was his, where the Saint of God took hold of and intreated the holy Biſhop that the Length of his Church might not lye Eaſt and Weſt, but North and South, becauſe the South is the Lord's as well as the Eaſt. For* Zabul *was in the Place which the Hero* Dichu *gave to St.* Patrick, *and he would have the Houſe of God built as his* Zabul *was, towards the Sun, and this he obtain'd of the Man of God. Then the holy Prelate founded the aforeſaid Church in that Place, and it ſtands acroſs from North to South, anſwerable to the Poſition of the aforeſaid* Zabul, *the which Place from the Name of the Church is to this Day in the* Scottiſh *Tongue call'd* Zabhul Padrig, that is, *Patrick Zabhul,* or *Patrick's Barn. Uſher* tells us, that St. *Patrick* returning from *Rome,* where he had been to give the Pope an Account of his Miſſion, reſided almoſt continually in this Abby of *Sabal,* where he had in his own ſtead appointed *Dunnius* Abbat; from whom the Town of *Down* afterwards took its Name. That Archbiſhop will alſo have it, that St. *Patrick* dy'd in this ſame Houſe, which does not agree with other Authors, who ſay he dy'd elſewhere. Beſides *Uſher* adds, that this Abby was only two Miles from *Down,* but yet was in the County of *Armagh.* If that were ſo, the County of *Down* would be much narrower than it has been hitherto reckon'd. Reg. Can. of St Aug

Dromore *Abby.*

Dromore, now an Epiſcopal See, derives its Original from an Abby, where St. *Cormac* was Abbat in the ſixth Century, as *Colgan* only obſerves.

Reg. Can. of St. Aug.

CAMBOS *Abby.*

Cambos, according to *Colgan*, was an ancient Abby founded by the great St. *Congal*, on the Bank of the River *Ban*, which flows from the Logh of *Enagh*.

In the County of *ANTRIM.*

KELS *Priory.*

AT *Kels*, which ſome alſo call *Diſert*, was the Priory of St. *Mary*, built before the coming of the *Engliſh* into *Ireland*, by one *O Brian Carrog*, an *Iriſh* Nobleman.

KILBODAIN *Abby.*

AT *Kilbodain* was an Abby founded by St. *Boadan*, who liv'd in the ſixth Century; ſuch as deſire to know more of it, may read that Saint's Life in *Colgan*'s Lives of *Iriſh* Saints; for *Ware* ſays nothing of this Houſe.

ACHAD-DUGTAIGH *Monaſtery.*

WAS an ancient Houſe of *Regular Canons*, founded by St. *Guarius*, near the River *Ban*.

MUCK-

Reg. Can. of St. Aug.

MUCKMORE *Abby.*

AT *Muckmore* was an Abby founded in the Year 580, by St. *Colmanel*, ſays *Ware*, whereas *Uſher* ſays it was at *Logha*, on the River of the ſame Name; but I ſuppoſe them to be the ſame, for *Muckmore* is a ſmall Town on the *Logha*, between *Dromore* and *Belfaſt*. *Uſher* alſo ſays, that this Abby was founded in the Year 550, and not in 580, which is the Date of the Foundation of the Abby of *Linal*; and it is likely he is in the right; for St. *Colmanel*, being Biſhop of *Dromore*, would ſooner build the Abby of *Muckmore*, or *Logha*, which is near at hand, than that of *Linal*, which is in the *King's County*, whither he went not, till after he had quitted the Biſhoprick of *Dromore*, and his Abby of *Muckmore*.

KIL-LAMRAIDE *Abby.*

AT *Teg-dagoba*, otherwiſe call'd *Kil-lamraide*, on the Bank of the River *Ban*, was an Abby founded by St. *Gobban*, ſo conſiderable that it contain'd a thouſand Monks, as *Colgan* informs us.

RAGHLIN *Abby.*

IN *Raghin*, or *Raghlin*, an Iſland on the Northern Coaſt of the County, St. *Lugadius*, *Legeus*, or *Ludeus*, about the beginning of the ſixth Century founded an Abby which is ancienter than the Pariſh Church of the ſame Iſland, for that was not built till about fifty Years after, by *Si-*

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Reg. Cam. of St. Aug. *genius*, who had been Abbat of the Iſle of *Hu*.

LANN *Abby*

WAS very ancient, and diſtinct from another of the ſame Name, which was in the County of *Meath*, if we may believe *Colgan*, who does not tell us who was the Founder of this *Lann*, in the County of *Antrim*.

In the County of *LONDONDERRY*.

LONDONDERRY *Abby*.

AT *Londonderry*, (the Capital Town of the County, an Epiſcopal See, and which ſends Repreſentatives to Parliament,) was an Abby founded in the Year 445, by St. *Colomb*, ſays *Ware*; but *Uſher* aſſerts it to have been an hundred Years later, that is, in 546, and I believe he is in the right, for St. *Colomb* was not living in the fifth Century, or at leaſt was not in a Condition to build an Abby about the middle of that Century. Beſides that, as *Ware* owns that the ſame Saint built the Abby of *Dermagh*, or *Durrog*, in the *King's County*, in the Year 550, I do not conceive how he could have built that of *Londonderry* an hundred Years before; and it is alſo certain, that this Saint was born in the beginning of the ſixth Century,

Century, built the Abbies of *Dermagh* and *Londonderry* about the middle of the ſame, and dy'd in the Abby of *Iona*, or *Hu*, among the Iſlands *Hebrides*, in the Year 597; ſo that we muſt give credit to *Uſher*'s Date, for *Ware* could not pretend that the Abby of *Derry* was built by another St. *Colomb*; becauſe all Authors agree that the great St. *Colomb*, ſurnam'd *Colomb-Kil*, or Builder of Churches, was the Founder thereof. For which Reaſon alſo *Londonderry* was formerly call'd *Derry Colomb-Kil*. Nor could *Ware* have any more reaſon to ſay, that perhaps St. *Columban* might be the Founder of this Houſe, becauſe He liv'd not till the ſeventh Century. In ſhort, *Colgan* is ſo poſitive that this Abby was built by the great St. *Colomb*, that he ſays the Abbats of *Derry*, who were alſo Biſhops, were general Abbats of the whole Congregation or Order of St. *Colomb* throughout *Ireland*. He alſo examins of what Order this Abby was. *Ware*, in his Book *De Scriptoribus Hiberniæ*, and in his *Monaſtereologia*, ſays it was of *Regular Canons* of St. *Auguſtin*, and we concur in his Opinion; but the *Benedictins* affirm it it was of their Order, becauſe St. *Colomb*'s Rule agreed with theirs; but this Opinion is much harder to be maintain'd than *Ware*'s; for *Uſher* rightly aſſerts, that St. *Colomb* was of the Order of the *Regular Canons*, and not of that of St. *Benedict*. Be that as it will, *Derry* ſignifies an Oak, and that Place was at firſt call'd *Doire*, ſignifying a Wood of Oaks, for the *Iriſh* Woods chiefly conſiſt of Oaks, and moſt Abbies being in Woods, many of thoſe Houſes have had the Name of *Doire* given them. In the Province of *Leinſter* were *Doire-Phadraic*, *Doire-Moc*, *Doire-*

Reg. Can. of St. Aug.

Reg. Can. of St. Aug.

Doire-Arda, and *Dormagh*. In *Munſter*, *Doire-dancum*, *Doire-durcum*, *Doire-Ednagh*, *Doire-luſcain*, and *Doire-more*. In *Connaught*, *Doire-melle*, and *Doire-miclatra*; and in *Ulſter*, *Doire-Bruſca*, *Doire-cochain*, *Doire-chonla*, *Doire-dachonna*, *Doire-maclain*, *Doire-nuis*, *Doire-chalguich*, and *Doire*, or *Derry*, in ſhort, now call'd *Londonderry*.

Crag *Abby*.

AT *Crag* near *Derry*, was an Abby, as *Colgan* informs us, where St. *Colman* was Abbat, and that Prelate was call'd *Abbas Cragenſis*. *Ware* ſays nothing of this Houſe.

Fathene *Abby*.

AT *Fathene*, (a ſmall Town, ſeven Miles from *Londonderry*, to the Weſtward, in the Iſle of *Owen*, near the Banks of *Logh Swily*,) was an Abby founded in the ſeventh Century, by St. *Murus*, ſays *Colgan*. It is to be obſerv'd that the *Iriſh* often call Peninſulas Iſlands, for *Owen* is no other than a Peninſula, and yet they call it *Inis-Owen*, that is, the Iſle of *Owen*, which has deceiv'd ſeveral Geographers, who have made it an Iſland, inſtead of a Peninſula. There is alſo the Peninſula of *Mages* in the County of *Antrim*, which the *Iriſh* call the Iſle of *Mages*.

Botchonais

WAS, according to *Colgan*, an ancient Houſe of *Regular Canons* in the Dioceſe of *Londonderry*, founded by St. *Congal*, the Father of ſo many Monks above ſpoken of. Dun-

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Reg. Can. of St. Aug.

DUNGEWIN

WAS a Priory, founded in the Year 1100, by the *O-Cabans*, *Iriſh* Noblemen.

MACBIL *Abby.*

AT *Macbil*, in the Iſle of *Eogain*, was an Abby of *Regular Canons*, founded in the ſixth Century, by St. *Frigidian*, who had founded another of the ſame Name in the County of *Down*, (to which we refer.) *Colgan* alone takes notice of this, which is now only a Pariſh.

In the County of *DONAGAL*, or *TYRCONNEL.*

St. PATRICK's PURGATORY *Priory.*

IN the Iſland of St. *Dabeoce*, or *Davoge*, which is in *Logh Dirg*, or *Derg*, was the famous Priory of St. *Patrick*'s *Purgatory*, which *Ware* places in the County of *Fermanagh*, contrary to the Sentiments of moſt Hiſtorians and Geographers, who have always plac'd it in the County of *Donagal*, but the Difference is not much, for it is on the Borders of both Counties. *Ware* aſſigns the Foundation of this Houſe to St. *Dabeoc* in the fifth Century. On the other hand, *Uſher* ſays it was St. *Patrick* who founded it in the ſame Century, and that for the eaſier Converſion

Reg. Cen. of St. Aug. verſion of the *Iriſh*, as the Hiſtorians tell us, he obtain'd of God, that they might ſee the Pains of Hell, or of Purgatory, according to others, in that Priory. Others give the Invention of this Purgatory to a Prior of the Houſe, whoſe Name was *Patrick*, who liv'd about the Year 850, and ſay he contriv'd this Expedient to make his Priory famous; be that as it will, this is moſt certain, that the great St. *Patrick* had no Hand in the Invention of that Purgatory, and there will be no farther room to doubt of it, when it is known, that upon a full hearing of the matter, Pope *Alexander* the ſixth, in the Year 1497, order'd that Cave of the Purgatory to be totally deſtroy'd; and what is particularly remarkable, is, that the ſaid Purgatory was ruin'd by the Guardian of the *Franciſcans*, attended by the Religious Men of his Convent of *Donagal*, on the very Day on which in *Ireland* they obſerv'd the Feſtival of St. *Patrick*, purſuant to the Commiſſion that Guardian had receiv'd from the Pope himſelf. But enough of this Fiction.

INISCOEL *Abby.*

IN *Iniſcoel*, otherwiſe call'd *Bugeltaigh*, (being an Iſland on the Coaſt of the County of *Tyrconnel*, or *Donagal*, and in the Dioceſe of *Raphoe*,) was an Abby founded by St. *Conal*, as *Colgan* informs us.

CONGBAIL *Abby.*

Colgan tells us, that St. *Fiacre*, Diſciple to St. *Finian*, was Abbat of this Place in the ſixth Century.

KILMAC-

Reg. Can. of St. Aug.

KILMACNENAIN

WAS an ancient Houſe of *Regular Canons*, in the Dioceſe of *Raphoe*; but we are not told when, or by whom, it was founded.

In the County of *FERMANAGH.*

DEVENISH *Abby.*

IN *Devenish*, or *Dam-Inis*, that is, the Iſland of the Oxe, which is in *Logh Erne*, or *Earne*, was an Abby founded by St. *Laſerian*, otherwiſe call'd St. *Molaiſe*, one of the twelve Apoſtles of *Ireland*, in the Year 560, ſays *Ware*; wherein *Uſher* does not agree with him, for he affirms that the ſaid Saint flouriſh'd in the Abby of *Dam-Inis*, in the Year 540, that is, twenty Years ſooner. However that Author differs in his account of this Saint, when he ſays, in his Chronological Index, that after having liv'd in his Abby, he dy'd in the Year 570. Notwithſtanding this, he farther adds, that in the Year 630 the famous Aſſembly was held in this ſame Saint's Abby at *Laghlin*, in *Munſter*, where he diſputed with St. *Munnu*, about the Time of keeping *Eaſter*, and then he makes him dye again in 639; according to which, thoſe holy Men muſt have been two different Saints. However the *Iriſh* Authors aſſert, that the Abbat of *Dam-Inis* and the Abbat of *Laghlin* were the very ſame Saint, call'd St. *Laſerian*, or *Laſrean*, and in *Iriſh* St. *Molaiſe*. If that be ſo, the Saint muſt have liv'd

160

Reg. Cas. of St. Aug. 160 Years, which is not without a Precedent in *Ireland*, where we ſee that St. *Patrick* and ſome others liv'd full as long, and ſome longer. However that be, 'tis ſomewhat uncommon in *Uſher* to make this Saint die twice.

Another Abby in the ſame Iſland.

IN the ſame Iſland of *Deveniſh* was another Abby, founded by St. *Ninnidius*, in the Year 1130, according to *Uſher*, for *Ware* does not mention it, unleſs it be an Houſe of *Colideans* which was in the Iſland. Theſe *Colideans* were ſecular Prieſts, who led a retir'd Life, and in Community like the Monks, and much after the ſame manner as Prieſts now live in the Seminaries the Biſhops have erected in *France*. But to return to St. *Ninnidius*, I find *Uſher* varying again, for in another Part of his Chronological Index he ſays, that St. *Kiaran*, who liv'd in the fourth and fifth Centuries, was Diſciple to St. *Ninnidius*, in one of the Iſlands of *Logh Earne*, and yet he makes him not to found his Abby in that Iſland till the Year 1130, that is, almoſt ſeven hundred Years after; but this is not the only Anachroniſm *Uſher* has been guilty of.

CLUAIN-INIS *Abby.*

IN *Cluain-Inis*, which is another Iſland in the ſame Logh, or Lake, was an Abby founded in the ſixth Century, by St. *Sinelle*, who flouriſh'd there in the Year 540, according to *Uſher*; who adds, that in 570, St. *Munnu*, otherwiſe call'd St. *Fintan*, was a Monk in this Abby, which was not known to *Ware*. This St. *Sinelle* was one of the twelve Apoſtles of *Ireland*. INIS-

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Reg. Cen. of St. Aug.

Inismuighe-Samh

Is an Iſland in *Logh Earne*, in which there was an ancient Abby.

In the County of *TYRONE.*

Druim-Thom *Abby.*

I Find no Houſe of *Regular Canons* in this County, except the Abby of *Druim-Thom*, which is on the Borders of it, and of that of *Tyrconnel*, in the Dioceſe of *Raphoe*. St. *Ermon* was the Founder, and firſt Abbat thereof, in the ſeventh Century. St. *Adamnan* calls this Place, which is now only a Pariſh, *Dorſum Tuame*, for *Druim* ſignifies the Back.

Clogher *Abby.*

Clogher, which is now a Biſhoprick, was at firſt an Abby, founded by St. *Macarty*, who was alſo the firſt Abbat and Biſhop thereof, as *Colgan* obſerves.

In

Reg. Can. of St. Aug.

In the County of *ARMAGH.*

ARMAGH *Abby.*

AT *Armagh*, the Capital of the County, and Metropolitan See of all *Ireland*, was an Abby of the Invocation of St. *Peter* and St. *Paul*, founded in the fifth Century, by St. *Patrick*. Several Archbiſhops of this Place beſtow'd conſiderable Gifts on it, ſo that it was very rich.

CLUAIN-FINCHOL *Abby.*

AT *Cluain-Finchol*, or *Cluain-Fiacul*, five Miles from *Armagh*, was an Abby, founded, according to *Congal*, by St. *Lugadius*, in the Year 580.

KILMORE *Abby*,

OR as ſome call it *Liſmore*, was the Place where St. *Mottee* ſettled his firſt Reſidence, in the ſixth Century, before he founded the Abby of *Louth*. Some Hiſtorians will have it, that he there inſtituted a particular Rule, and that the Place was in the County of *Monaghan*. This is certain, that it is on the Borders of the two Counties, and is now only a Pariſh.

In

Reg. Cast. of St. Aug

In the County of *MONAGHAN.*

CLONES *Abby.*

AT *Clunes*, otherwiſe call'd *Cluain-Eois*, or *Cloniſh*, was an Abby of the Invocation of St. *Peter* and St. *Paul*, founded by the Biſhop St. *Tigernac*, in the Year 500; however ſome place this Houſe in the County of *Fermanagh*, the reaſon whereof is that being on the Edge of the two Counties, ſome Part of it is in the one, and ſome in the other. *Colgan* gives it to the County of *Letrim*, becauſe the Counties of *Monaghan*, *Fermanagh* and *Letrim*, ſeem all to meet at *Clunes*; however there is this Difference, that *Colgan* tells us St. *Froegius* was Patron and Founder of the Abby of *Clunes* in the County of *Letrim*, in the ſixth Century; but perhaps he might be only the Repairer thereof. This *Clunes* is alſo diſtinct from another of the ſame Name in the County of *Meath*, which is otherwiſe call'd *Cluain-mac-nois*.

MONAGHAN *Abby.*

I Know not whether that which *Colgan* calls *Monaſterium*, and where he ſays St. *Cuana*, (of which Name there were ſeveral,) was Abbat, was not *Monaghan*, the Capital of this County, where there are ſtill ſome Remains of a Monaſtery. What makes againſt it is, this Author adds, that the ſaid Abby was in *Comitatu Lugmagienſi*, that is, in the County of *Louth*; but in

Can. Reg. of St. Aug.

in regard that the County of *Louth* formerly contain'd that of *Monaghan*, which in ancient Times call'd the Kingdom of *Ergal*, was I am of Opinion, that *Colgan*'s *Monaſterium* was this *Monaghan*, and that the Town took its Name from the Monaſtery and the Monks reſiding in it.

MACKNAY,

WHich is near the Logh or Lake of the ſame Name, was formerly an Abby founded by St. *Moedlodius*.

CLUAIN-EOARIS

WAS, according to *Colgan*, an ancient Houſe of *Regular Canons*, founded by St. *Dichull*, who had erected many others. This was in the ancient Kingdom of *Ergal*, whereof the County of *Monaghan* was a part as was alſo that of *Louth*.

In the County of *CAVAN*.

DRUMLANE *Priory*.

AT *Drumlane*, or *Drumlaghan*, was a Priory of St. *Mary*, founded about the latter end of the ſixth Century, by St. *Edam*, otherwiſe call'd *Maidoc*, who was afterwards Archbiſhop or Biſhop of *Fernes*. *Colgan* ſays this Abby was very conſiderable, that there were in it ſeveral fine Tombs of the moſt noted Perſons in the

the Country, and that it was reduc'd into a Pariſh in the Year 1025, as the Annals of *Donegal* affirm. It is in the Dioceſe of *Kilmore*, and on the Borders of the two *Breſinies*, ſo they formerly call'd the Counties of *Fermanagh* and *Cavan*. Some Authors call this Place *Drumlethan*. *Reg. Cen. of St. Aug.*

Here I ought to conclude the Account of all the ancient and modern Houſes that belong'd to the *Regular Canons* in *Ireland*; by the Modern, I mean thoſe that were ſuppreſs'd by King *Henry* VIII. in the ſixteenth Century; and by the Ancient, I mean the Abbies, Priories and Monaſteries that did not ſurvive the eighth Century, but were before converted into Pariſhes, or other ſecular Benefices, or quite ſuppreſs'd, either through the Calamities that attend a War, or other means. However, conſidering that *Colgan*, (in the vaſt Deſign he had conceiv'd of writing the Lives of all the *Iriſh* Saints, whereof only two Volumes have been publiſh'd,) has aſſerted that there was a far greater Number of Houſes of *Regular Canons* in *Ireland*, which he has been at much trouble to fix; and becauſe thoſe Houſes having afterwards chang'd either their Name or their Situation; there ſcarce remains any Proof in Hiſtorians, either of the Place where they ſtood, or what became of them; I ſhall therefore reſt ſatisfied with only reciting them here in Alphabetical Order, and with relation to the Provinces in which Hiſtorians ſay they were, tho' they have not noted down the Place they ſtood in; and then I will give the Names of the other Houſes, tho' I have not been able to learn in what Provinces they were. I will add to both ſorts of them the Names of their Founders, to

Reg. Can. of St. Aug.

the end that this Circumſtance may be ſome Help towards the better knowledge of them.

Religious Houſes of Regular Canons, *the certain Situation whereof is not known.*

In the Province of *LEINSER*.

A *Chad-Arglaſs*, St. *Fintan* Founder.

Achad-Finglaſs, founded by the ſame.

Airdne-Caemain, St. *Coeman.*

Cluain-Chaoin, St. *Finan.*

Cluain-Imurchin, St. *Brocan.*

Cluain-Reigeagh, St. *Ferreolus* or *Ermin*, who had given his Name to Logh *Erne*. This Houſe was either in *Eaſt*, or *Weſt-Meath.*

Derge, or *Dergne*, St. *Mogorock.*

Domnagh-Seigmuil, St. *Secundin.* This Abby was in one of the two Counties of *Meath.*

Domnagh-Arda, St. *Silveſter* and St. *Sidonius*; *Italian* Regular Canons, who came into *Ireland* with St. *Palladius.*

Druimcheo. It is likely this Houſe was not the ſame with that of *Druim-chain*, the Abby of St. *Abban*, which was in the County of *Wicklow*, for there are ſome Proofs that this was in the County of *Longford.*

Finglaſs, St. *Flamius.* It is likely that this Abby was between *Dublin* and *Drogheda*, becauſe the Territory is ſtill call'd *Finglaſs.*

Findoagh

Findnagh, St. *Callin*. I would willingly place this House in the County of *Longford*. Reg. Can. of St. Aug.

Fronmagh, in regione Fothardorum, that is, either in the County of *Wexford*, or in that of *Tiperary*, there being two Territories in those Counties, which bore that Name.

Forgnuidhe, St. *Muris*. I am not sure in which of the two Counties of *Meath* it was.

Glaismore, on the Borders of the Province of *Leinster*, and of the County of *Meath*, not far from the Abby of *Sourd*, before spoken of.

Glinn, St. *Connock*, or *Mochonock*.

Kelfinte, or *Kilmore*, St. *Palladius*, who brought Relicks of the Apostles to it.

Kil-Auxill, near the River *Liffy*, St. *Auxil*, who was Bishop thereof.

Kil-Chuilin, St. *Lochin*.

Kil-fortcherne, alias *Roscurense Monasterium*, St. *Forchern*; this House is in one of the Counties of *Meath*.

Kilskire, a famous Abby among the *Irish* Historians, who say, that St. *Conal*, or *Conald*, who liv'd in the ninth Century, was Abbat and Bishop thereof. But it is likely this House was in the County of *East-Meath*.

Pecain, St. *Fursous*.

Lancboil, St. *Fintan*.

Lann, or *Linn*, where St. *Colman* was Abbat. I know not whether it may not be the same with that of *Linal*; but *Lann* was the Name of a Dæmon that was in the Place, and whom St. *Colman* expell'd.

Moetgal, St. *Brogain*.

Montgarret, St. *Nessan*.

Reg. Can. of St. Aug.

Roſdele, St. *Patrick* the Elder was Abbat and Biſhop thereof. This Place was in the County of *Meath*.

Roſs-Tuirk, St. *Brocan*.

Sruthair, St. *Mogenock*.

Tegna-Romanagh, or the Houſe of the *Romans*. St. *Auguſtin* and St. *Benedict*, *Italian* Regular Canons, who came with *Palladius* into *Ireland*.

Teg-Scothin, St. *Scothin*.

Teg-Moling, St. *Moling*.

Treffodium, St. *Cuama*.

Tulen, the ſame Saint. This Place is one of the two Counties of *Meath*.

In the Province of *MUNSTER*.

A *Chab-Airad*, St. *Lochin*.

Achab-Garbain, now *Dungarvan*, on the Southern Coaſt of the Province of *Munſter*. I know not the Place exactly; St. *Garban* founded it in the ſeventh Century.

Cluain-Chladeagh, St. *Maidoc*.

Condatum Monaſterium, St. *Waſnulph*.

Croebagh, St. *Trian*.

Cail-Colluinge, St. *Abban*.

Three Abbies of *Dumnagh-more*, the one founded by St. *Fingene*, another by St. *Finchade*, and the third by St. *Farannan*.

Dore-Chuiſcrigh, I know not the Founder.

Dore-Duncan, St. *Colman*, who Died with Thirſt in the fifth Century.

Dubleske, St. *Fintan*.

Inif-

Iniſdamle, on the Borders of *Munſter* and *Leinſter*, where *Findbarry* was Abbat. *Reg. Can. of St. Aug.*

Kilcruinthir, alias *Kilcuilden*, St. *Abban.*

Kilmebian, St. *Fergus.*

Kilmore Aratdhfire.

Letter Obhraim, St. *Odran.*

Moinmore, St. *Moſtean*, who liv'd in the ſeventh Century, he had been Abbat of *Clonard*, and is call'd by Hiſtorians *Fons Religionis & ſapientiæ Hibernorum*, the Source of the Religion and Wiſdom of the *Iriſh.*

Roſs-Koeragh, St. *Fintan.*

Tuaim-grene, St. *Manchen* in the third Century.

Tuaim-Muſcraige in *Muskery*, St. *Domangen.*

In the Province of *CONNAUGHT.*

Arcadue, an Abby and Biſhoprick, St. *Reoade.*

Croeg-Grellain, St. *Grellan.* In *Latin* it was call'd *Crovenſe Monaſterium.*

Cruim-Linn, St. *Midhabar.*

Ramelfige, St. *Mocallan.* There were *Engliſh* Monks. *Colgan* labours, but perhaps in vain, to prove that this Saint was an *Iriſh* Man.

Reg. Can. of St. Aug.

In the Province of *ULSTER.*

Cuil-Rathene, St. *Armideus.*
Delenna, St. *Dagæus.*
Druin-Inefacluin, St. *Lugadius*, and St. *Cormac.*
Linduaghil, St. *Sedulius.*
Rathmuige, St. *Adamnan.*
Teg-Talain, St. *Kilian.*

Here follow the Abbies whose Situation was totally unknown to the *Irish* Historians.

Ardcuilin, St. *Beoan* Founder.
Ardchoin, St. *Finchan.*
Basleac, St. *Cormac.*
Cluain-buadain, St. *Blatmac. Cluain*, according to *Colgan*, signifies a Place of Retirement, or a Desart.
Cluain-Eich, St. *Caurnaw.*
Cluain-Maosena, St. *Foilan.*
Cluain-Unsean, St. *Maltulius.*
Cluinet, St. *Furseus.*
Deser-Enguss, an Abby and Bishoprick. St. *Engus*, sirnam'd *Eneas.*
Druim-dressa, I have in vain sought for the Founder.
Druim-Eing, St. *Fintan.*
Druim-Eascluin. St. *Cormac.*
Druim-derdalog, St. *Finian.*
Dore-Bruchaise, St. *Mochonan.*
Erdeme, St. *Failbeus.*
Fortdhruim, St. *Lugadius.*

Gla-

Glaſena-Oidhean, St. *Mobyns*, alias *Boetius*, or *Mobyteus*. This Houſe was alſo call'd the Abby of St. *Boetius*. Reg. Cas. of St. Aug.

Glen-Achad, St. *Sincel*.

Inis-muge-ſamh, St. *Nannætheus* or *Nenidius* was Abbat and Biſhop there.

Imleach-becain, where St. *Cormac* or *Kellac* was Abbat.

Kildelge, St. *Cuanan*.

Kil-caſpuic-ſantain, St. *Mogorac*.

Killain, St. *Sedua* or *Sidonius*, not the Saint of that Name who was Abbat at *Druim-mac-Ubla*.

Kil-Foelin, St. *Foilan*.

Kil-ithe, St. *Comac*, or *Kellac*.

Kinlogha, one St. *Sedulius*, for there were ſeveral of that Name.

Leammagh or *Lemmagh*, St. *Fechin*. I queſtion whether this be not the ſame with the Abby of *Immagh*, on the Coaſt of the County of *Galway*, above ſpoken of.

Lilchal, St. *Cuan*.

Luſcanum Monaſterium, St. *Colgan*, who liv'd in the ſeventh Century.

Leithmanchin, St. *Manchain*.

Lugmagh, Abby and Biſhoprick, St. *Mocteus*.

Rath-Aradh, St. *Mugania*.

Roſs Priory, St. *Cormac*, or *Kellac*.

Tomna-cha-buada, I know not who was the Founder.

Teagh-Munra, where there were an hundred and fifty Monks, who were all Saints. It is likely the Founder was St. *Munnu*.

Teg-baithim, St. *Raithen*.

Treat, St. *Cormac*.

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Reg. Can. of St. Aug.

If we were now to obſerve the Order of Time when the ſeveral Regular Orders were inſtituted, we ought doubtleſs to ſpeak next of that of St. *Benedict*; but ſince it is not proper to lop off from the great Order of *Regular Canons* of St. *Auguſtin*, the ſeveral Congregations that have a Dependance on it, for as much as in the main they are only Limbs of that Body, from which it is not reaſonable to part them; as alſo becauſe for obſerving the ſame Method, we will place the *Ciſtercian* Order immediately after that of St. *Benedict*, whereof it is but a Branch; we ſhall now add all the ſeveral Orders and Congregations whoſe Religious Men are look'd upon as *Regular Canons* of St. *Auguſtin*.

But that nothing may be omitted that concerns the Houſes of the *Regular Canons* in *Ireland* of which we have ſpoken, we will, upon this occaſion, take notice of one thing that is remarkable and ſingular enough, which is, that ſeveral Abbies or Priories of this Order, were formerly Sanctuaries for thoſe who fled to them, as the Churches in *Italy* are ſtill for the greateſt Malefactors that take Shelter in them; for in *France* all thoſe Privileges are not allow'd. Theſe that follow are the Houſes of *Regular Canons*, which enjoy'd that Immunity in *Ireland*, for ſome other Orders had alſo their Sanctuaries, as ſhall be ſhewn hereafter.

Loghroe, or *Lutre* Abby of St. *Ruadan* in the County of *Tiperary* in the Province of *Munſter*.

Fourre, or *Favoury* Abby of St. *Fechin*, in the County of *Weſt-Meath*, in the Province of *Leinſter*.

Fernes Abby of St. *Medoc*, now a Biſhoprick, in the County of *Wexford* and Province of *Leinſter*. *Reg. Can. of St. Aug.*

Kil-macduagh, or *Kil-maculle* Abby of St. *Colman*, in the County of *Galway*, in the Province of *Connaught*.

Cluain-Enagh Abby of St. *Fintan*, in the County of *Eaſt-Meath* and Province of *Leinſter*.

Clonard Abby of St. *Finnian*, in the County of *Eaſt-Meath*, and Province of *Leinſter*.

Saigerkeiran, or *Surk* Abby of St. *Kiaran*, in the *King's County*, and Province of *Leinſter*.

Iniſcatte Abby of St. *Senan* in the County of *Limerick*, and Province of *Munſter*.

Fathene Abby of St. *Murus* in the County of *Londonderry* and Province of *Ulſter*.

Liethmore Abby of St. *Mochemoc* in the County of *Tiperary* and Province of *Munſter*.

Maghermuidhe Abby of St. *Abban*, in the County of *Wexford*, and Province of *Leinſter*.

Iniskeltran Abby of St. *Canin*, in the County of *Clare* and Province of *Munſter*.

Derry, or *Londonderry*, Abby of St. *Colomb*, in the County of the ſame Name, and the Province of *Ulſter*.

ABBIES,

Reg. Cant. of S. Victor.

ABBIES *and* PRIORIES *of* Regular Canons *of St.* AUGUSTIN *of the Congregation of St.* VICTOR, *which were formerly in* Ireland.

In the Province of *LEINSTER.*

In the County of *DUBLIN.*

St. THOMAS's *Abby at* DUBLIN.

IN the City of *Dublin* was the Abby of St. *Thomas*, Archbiſhop of *Canterbury* and Martyr, one of the fineſt and richeſt Houſes in the Kingdom, now call'd *Thomaſcourt*. It was built at *Dublin* in the Suburb call'd *Thomaſtown*. The Founder was *Henry* II. King of *England*, in the twelfth Century, who made this Foundation in the Preſence of Cardinal *Vivian*, the Pope's Legate, and of the Archbiſhop of *Dublin*; this Act was to attone for his Guilt in the unjuſt Death of that Prelate. The *Monaſticon Anglicanum* takes no notice, of this Houſe being of the Congregation of St. *Victor*, but only that it was of *Regular Canons* of St. *Auguſtin* in general; but that is a ſmall Overſight. In the ſecond Volume of that Work, *p.* 1309, is the Charter of King *Edward* III. reciting and confirming all the Donations made to this Houſe. It there alſo appears, that *Walter Lacy*, Lord of *Meath*, gave to this Abby the Advowſon and Patronage of ſeveral Benefices mention'd in his Grant; tho' I admire

mire the Authors of that Work ſhould call this a Priory only, whereas it has the Stile of an Abby in the very Charters which they have given us, and *Ware* calls it the Abby of St. *Thomas* at *Dublin*. To conclude, the Abbat of St. *Thomas* had the Prerogative of ſitting in the *Iriſh* Parliaments as a Spiritual Peer, which Quality was inherent to his Abby. *Reg. Cant. of S. Victor.*

There was alſo a Priory of the ſame Congregation, on the River *Liffy*, juſt without the Gates of *Dublin*, founded in the Year 1219, by *Variſius de Pech*, and afterwards united to the Abby of St. *Thomas* laſt ſpoken of. See it in the *Regular Canons* of St. *Auguſtin*.

In the County of *WEXFORD*.

Iniscorthy *Priory*.

AT *Iniſcorthy*, or the Iſle of *Corthy*, a ſmall Town on *Slane* River, was the Priory of St. *John Evangeliſt*, which was dependent on the Abby of St. *Thomas*, and founded in the Year 1240, by *Gerard de Pendergraſt*, an *Engliſh* Man, Lord of *Iniſcorthy*, and by *John* St. *John* Biſhop of *Fernes*, an *Engliſh* Man.

In

Reg. Can. of S. Victor.

In the County of *KILDARE.*

Scala *Priory.*

IN a pleaſant Spot of Ground, on the Bank of the River *Liffy*, ſtood formerly a fine Priory dedicated to St. *Wolſtan*, canoniz'd by Pope *Innocent* III. This Houſe was commonly call'd *Scala Cœli*. *Richard* the firſt Prior, and *Adam* of *Hereford*, both of them *Engliſhmen*, were the Founders, in the Year 1205.

In the County of *EAST MEATH.*

Newtown *Priory.*

WE have plac'd this Priory of *Newtown* among thoſe of the great Order of the *Regular Canons* of St. *Auguſtin*, wherein we follow'd *Ware*; however there is ſome reaſon to give it to the particular Congregation of St. *Victor*, as you ſhall ſoon perceive, when we ſpeak of the Priory of *Fermoy* in the County of *Cork*.

In

Reg. C. of S. Victor.

In the Province of *MUNSTER*: In the County of *WATERFORD*.

Waterford *Priory*.

IN the Suburbs of the City of *Waterford* was the Priory of St. *Catherine*, founded by the *Danes* or *Oſtmans*, and confirm'd by Pope *Innocent* III. in the Year 1210.

In the County of *CORK*.

Balingrodegh *Priory*.

OPpoſite to *Fermoy*, beyond the Bridge which is over the *Blackwater*, or *Aven-more*, was the Priory call'd *Our Lady* of *Balindregh*, or rather of *Balingrodegh*, founded by *Alexander Fitz-Hugh*, an *Engliſhman*. *Ware* ſeems to be miſtaken in ſaying, that this Priory was of the Congregation of St. *Victor*; for the Foundation Charter, which is at length in the *Monaſticon Anglicanum*, ſeems to make it of the great Order of the *Regular Canons* of St. *Auguſtin*, as likewiſe the Canons of the Priory of St. *Peter* and St. *Paul* at *Newtown*, near *Trim*, in the County of *Meath*. The Words of the Charter are theſe. *And if perhaps they cannot among themſelves find a proper Prior of their own Number, let one by them be choſen either of the Houſe of the Apoſtles* Peter *and*

Reg. Con. of S. Victor.

and Paul, *in the County of* Meath, *or of the Houſe of St.* Thomas *the Martyr at* Dublin, *from which they receiv'd the Original and Form* of their Order, *or elſewhere one that is of the ſame ſubſtantial Order, if one ſufficient and fit be not found in the aforeſaid Churches.* From theſe Words, *from which they receiv'd the Original and Form of their Order*, which relate as well to the Priory of *Newtown* as to the Abby of St. *Thomas*, I infer, that, not only the Priory of *Pont-fermoy*, (for ſo the *Monaſticon* calls it) was certainly of the Congregation of St. *Victor*, but that the Priory of *Newtown* was ſo too, and that *Ware* was miſtaken in placing it among the Houſes of the great Order of *Regular Canons* of St. *Auguſtin*. It is true, he has therein follow'd ſeveral other Authors, and therefore there may ſeem to be ſome Controverſy ſtill in this Caſe.

There were no Houſes of the Congregation of St. *Victor* in either of the Provinces of *Connaught*, or *Ulſter*.

PRIORIES,

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A Knight of St. John of Jerusalem.

St. John of Jeruſalem.

PRIORIES, PRECEPTORIES, *or* COMMANDERIES *of the Knights of the Order of St.* JOHN *of* JERUSALEM (*now call'd Knights of* MALTA) *profeſſing the Rule of St.* AUGUSTIN, *formerly in* Ireland.

THIS Order was not of it ſelf any way conſiderable in *Ireland*, for before the Subverſion of the *Knights Templars* it had only one Priory, which was that of *Wexford*, in the Province of *Leinſter*, (being the Grand Priory of *Ireland*) and nine Preceptories or Commanderies, which were

Kilbeg, *Kilbeal*, *Tully* } in the County of *Kildare*.

Kilmainam-beg, *Kilmainam-wod* } in the County of *Eaſt-Meath*.

St. *John Baptiſt of Ardes*, in the County of *Down*.

Morne, or *Balynemony*, in the County of *Cork*.

Any, in the County of *Limerick*.

Kilnalekin, in the County of *Galway*.

It is here to be obſerv'd, that a Preceptory and a Commandery are the ſame thing, and that what in the Court of *Rome* and the Bulls they call a Preceptory, is by us commonly call'd a Commandery.

This Order grew up in *Ireland* upon the Ruins of the *Templars*, for beſides the Grand Priory of *Kil-*

St. John of Jeruſalem.

Kilmainam, near *Dublin*, which belong'd to the *Templars*, there appertain'd to the ſame the eight following Preceptories, or Commanderies, *viz.*

Kilclogan, in the County of *Wexford.*
Killergy, in the County of *Caterlaugh.*
Kilſaran, in the County of *Louth.*
Kilbarry, *Kilare*, *Crook*, } in the County of *Waterford.*
Clonaul, in the County of *Tiperary.*
Teagh-Temple, in the County of *Sligo.*

That Grand Priory of *Kilmainam*, with its eight Commanderies, was given to the Knights of St. *John* of *Jeruſalem*, when thoſe of the *Temple* were entirely ſuppreſs'd under King *Edward* the Second, about the beginning of the fourteenth Century; when the Knights of St. *John* had two Grand Priories in *Ireland* and ſeventeen Commanderies, of which we are now to ſpeak more particularly, ſhowing the Time when, and the Place where, they were founded, as alſo the Name and Quality of their Founders.

In the Province of *LEINSTER*: In the County of *WEXFORD.*

WEXFORD *Grand Priory.*

THE Grand Priory of St. *John* of *Jeruſalem* was in the City of *Wexford*, the Capital of the County of that Name, and a Seaport Town of the ſecond Rank. It was found-

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ed in the twelfth Century, under the Invocation of St. *John Baptiſt* and St. *Brigit*, where it is to be obſerv'd that almoſt all the Priories and Commanderies of this Order bear the ſame Title of St. *John*, on Account of their being Hoſpitallers of St. *John* of *Jeruſalem*. The Name of St. *Brigit* was added, becauſe of the great Veneration paid to that Saint in *Ireland*. The Founder was that renown'd *Engliſhman*, *William Marſhal*, Earl of *Pembroke*, who alſo founded many other Religious Houſes in *Ireland*, of almoſt every Order. *St. John of Jeruſalem.*

KILCLOGAN *Preceptory.*

AT *Kilclogan*, a ſmall Town, not far from the Conflux of the Rivers *Barow* and *Suiry*, was a Preceptory, or Commandery, which firſt belong'd to the *Templars*, and was afterwards given to the *Hoſpitallers*. Some will have it that the *O-Mores* were the Founders.

In the County of *DUBLIN.*

KILMAINAM *Grand Priory.*

THE Grand Priory of *Kilmainam*, which belong'd to the Knights *Templars*, ſtood on the River *Liffy*, near the City of *Dublin*, and was not only a Priory but an Hoſpital. It was founded in the Year 1174, under the Invocation of St. *Mainan*, or *Maighnan*, an *Iriſh* Saint who liv'd in the ſeventh Century, to whom that Priory was dedicated, *Kil* ſignifying a Church,

St. John *of* Jeruſalem.

and ſo *Kilmainan* is the Church of St. *Mainan*. *Richard Strongbow* Earl of *Pembroke* was the Founder.

CLONTARF *Preceptory.*

AT *Clontarf*, now in the Suburbs of *Dublin*, towards the Mouth of the River *Liffy*, was a Preceptory, call'd of St. *Congal*, as being dedicated to that *Iriſh* Saint. It was founded by King *Henry* the Second for the *Templars*. Some *Iriſh* pretend that it was founded by the *Nettervils*.

In the County of *LOUTH.*

KILSARAN *Preceptory.*

AT *Kilſaran* was a Preceptory of Knights *Templars*, founded in the thirteenth Century by *Maud de Lacy*, an *Engliſh* Lady, whoſe Family were Lords of *Meath*.

In the County of *KILDARE.*

KILBEG *Preceptory.*

NEither the Time of the Foundation, nor the Name of the Founder, of this Preceptory of the Knights of St. *John*, are mention'd by any Author.

KIL-

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St. John *of* Jeruſalem.

KILHEAL *Preceptory*

WAS alſo of the ſame Order, but no more is known of it than of the former.

TULLY *Preceptory*

IS likewiſe as obſcure, as both the laſt.

In the County of *CATERLAUGH.*

KILLERGY *Preceptory*

WAS firſt of the *Templars*, founded by *Philip Borard*, an *Engliſhman*, in the Reign of King *John*.

In the County of *EAST-MEATH.*

KILMAINAM-BEG *Preceptory.*

AT *Kilmainam-beg*, near *Nobir*, was a Preceptory of St. *John* of *Jeruſalem* founded about the latter end of the twelfth Century by *Walter Lacy*, Lord of *Meath*. It was call'd *Beg*, or Little, to diſtinguiſh it from *Kilmainam* near *Dublin*, which was the Grand Priory of the *Iriſh Templars*, as has been ſaid above.

St John *of* Jeruſalem.

KILMAINAND-WOOD *Preceptory*

WAS of the Knights of St. *John*, founded, as ſome ſay, in the thirteenth Century, by the *Preſtons*, *Engliſhmen*, from whom are deſcended the Lords Viſcounts *Gormanſton* in *Ireland*.

In the Province of *ULSTER*: In the County of *DOWN*.

ARDES *Preceptory*.

IN the Peninſula of *Ardes* was a Preceptory founded in the twelfth Century, under the Invocation of St. *John Baptiſt*, by *Hugh Lacy*, Lord of *Meath*, of *Engliſh* Extraction, who ſettled in *Ireland* at the Time of the Conqueſt.

In the Province of *MUNSTER*: In the County of *WATERFORD*.

KILBARRY *Preceptory*

OF the Knights *Templars* was founded in the twelfth Century.

KIL-

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Reg. Can. of St. Aug.

KILURE *Preceptory.*

OF the ſame Knights, was founded in the ſame Century, but by whom, Authors do not mention.

CROOKE *Preceptory.*

OF the ſame Knights, was founded in the thirteenth Century by the Barons of *Curroghmore*, as ſome Authors ſay.

In the County of *CORK.*

BALINEMONY *Preceptory.*

AT *Morre*, or *More*, otherwiſe call'd *Balinemony*, was a Preceptory of the Hoſpitallers of St. *John* of *Jeruſalem*, founded in the Reign of King *John*, that is, in the twelfth Century, under the Invocation of St. *John Baptiſt*, by *Alexander* of St. *Helena*, an *Engliſh* Man of Quality.

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St. John *of* Jeruſalem.

In the County of *LIMERICK.*

Any *Preceptory,*

OF the Hoſpitallers of St. *John* of *Jeruſalem*, was founded after the Conqueſt by *William Marſh*, an *Engliſh* Man. The laſt Commander of *Any* was the Biſhop of *Emely*, in the Year 1543, when King *Henry* VIII. ſuppreſs'd all the Religious Houſes in *England* and *Ireland.*

In the County of *TIPERARY.*

Clonaul *Preceptory*

OF the *Templars.* No Writers mention either the Time of its Foundation, or the Names of the Founders; and it can only be known by the Regiſters of the Order, which are at *Malta*, from which we have in vain endeavour'd to obtain an Extract, in relation to *Ireland* and *Scotland.*

In

St. John *of* Jeruſalem.

In the Province of *CONNAUGHT*: In the County of *GALWAY*.

KILNALEKIN *Preceptory*,

OF the Knights Hoſpitallers, was founded in the thirteenth Century, under the Invocation of St. *John Baptiſt*, by the *Flagharties*, *Iriſh* Men of Quality.

In the County of *SLIGO*.

TEAGH-TEMPLE *Preceptory*.

AT *Teagh-Temple* that is, the Houſe of the *Temple*, was a Preceptory of the Knights *Templars*, of which I know not any particulars.

To conclude, it is to be obſerv'd, that the Grand Prior of the Knights Hoſpitallers of St. *John* of *Jeruſalem* in *Ireland* was a Spiritual Lord, and as ſuch had a Seat in Parliament. The Grand Prior of the *Templars* had the ſame Prerogative; and I know not whether the ſame continu'd after the Priories and Preceptories of that Order were given to the Hoſpitallers, or whether after that Union the *Hoſpitallers* had two Grand Priories in *Ireland*; but I know that in other Parts of *Europe* the Grand Priories of the *Templars* were made Grand Priories of the *Hoſpitallers*; as for inſtance at *Paris*, where, after the Union, the Grand Priory of the *Templars*

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St. John *of* Jeruſalem. was made a Grand Priory of the *Hoſpitallers*, which is alſo call'd the Grand Priory of *France*. Therefore I am apt to believe, that at the Time of the general Suppreſſion under King *Henry* the Eighth there were two Grand Priories of St. *John* of *Jeruſalem* in *Ireland*, *viz.* that of *Wexford* and that of *Kilmainam* near *Dublin*, and that the two Grand Priors were Lords Spiritual, and had Seats in Parliament.

Premonſtratenſes. ## ABBIES, PRIORIES *and other Houſes of the Order of the* PREMONSTRATENSES *in* Ireland.

THIS Order is alſo a Branch of that of St. *Auguſtin*, and there were Houſes of *Premonſtratenſes* in *Ireland* which compos'd a particular Province, in relation whereto it is to be obſerv'd, that in this Order thoſe which in other Orders are term'd Provinces, are call'd *Circariæ*, from the Word *circuire*, to go about, becauſe the Superiors were wont to go about to viſit the ſeveral Houſes. But to return to the *Premonſtratenſes* in *Ireland*, *John Le Page* a Regular Canon of this Order, in his Book entitled *Bibliotheca Ordinis Præmonſtratenſis*, tells us, that the Province or *Circaria* of *Ireland*, in the Year 1326, contain'd ſix Houſes, the Names whereof (almoſt all of which corrupted by that Author) are as follows.

The *Holy Trinity*, in the Dioceſe of *Tuam*, a Daughter of *Premonſtre* in *France*.

Druin-

A Regular Canon of the Premonstratenses.

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Druin-la-croſs, a Daughter of *Driebowig* in the County of *Armagh*, and Dioceſe of *Connor*. We ſhall ſhow that he is much miſtaken here. Premonſtratenſes.

Grafergoſenſis, a Daughter of *Driebourg*, in the the ſame Dioceſe, and County. Another Miſtake, groſſer than the former.

Holy Trinity of *Louk*, a Daughter of *Premonſtre*, in the Dioceſe of *Elphin* and Province of *Tuam*. Another inſtance, that he knew little of *Ireland*, and that his Information was erroneous.

Balineualenſis, a Daughter of *Premonſtre*, in the County of *Armagh*. A corruption of Words.

Kelveinenacenſis, a Daughter of *Tuam*, in the Dioceſe of *Enaghdowne*, which he corruptly calls *Diæceſis Evectanenſis*.

Ware does not altogether agree with *Le Page*, even as to the Number of Houſes, which he places thus.

The Abby of the *Holy Trinity* at *Tuam*.

The Abby of *Enaghdown*.

The Abby of the *Holy Trinity* at *Logh-oughter*, in the County of *Cavan*.

The Abby of *Goodborn* or *Woodborn* near *Carickfergus*.

He alſo adds one Houſe at *Ballimore* in *Weſt-Meath*, but then he himſelf places it among the Order of St. *Gilbert*, whoſe Houſes were compos'd of Religious Men of the Order of the *Premonſtratenſes* and Religious Women of the *Ciſtercian* Order.

Ware likewiſe adds the Priory in the Town of *Galway*; but he himſelf owning that the ſaid Houſe was afterwards given to the *Dominicans*, or *Black Friers*, and that the *Premonſtratenſes* were tranſlated

Premonſtratenſes.

tranſlated from thence to *Tuam*, this is not to be reckoned.

To conclude, *Ware* adds two Cells belonging to this Order, both of them in the County of *Sligo*, the one call'd *Kilamoy*, or *Atmoy*, and the other *Kilras*.

Let us now ſee what may be ſaid of all theſe Houſes, in regard to the Denominations they went by, the Time when and Places where they were founded, and by whom. We will begin with the Province of *Connaught*, becauſe the principal Houſe of this Order was at that Place, there being none either in *Leinſter* or *Munſter*.

In the Province of *CONNAUGHT*: In the County of *GALWAY*.

TUAM *Abby*.

AT *Tuam*, a ſmall Town, but the Metropolitan See of the Province of *Connaught*, was the Abby of the *Holy Trinity*, founded, as is ſaid, by one of the *Burks*, Earl of *Clanricard*, in the twelfth Century, and the Reign of King *John*. *Le Page* only tells us, that this Houſe was in the Dioceſe of *Tuam*, whereas he ſhould have added that it was in the Town of that Name. He alſo will have it it to be a Daughter of *Premonſtre* in *France*; but *Miræus*, on the contrary, affirms it was a Daughter of the Abby of *Steinfeld* in *Podolia*, in the Kingdom of *Poland*; but methinks he goes too far to find the Mother of this

this Daughter. The ſame *Mireus* ſays, that this Abby was made the Cathedral of the Archbiſhoprick of *Tuam*, which *Ware* denies, and has *Le Page* on his ſide, who having reckon'd up all the Cathedrals that were ſerv'd by Canons of this Order, does not mention that of *Tuam*. Premon. Canonici

ENAGHDOWN *Abby.*

AT *Enaghdown*, an Epiſcopal See, was, according to *Ware*, the Abby entitled of St. *Mary*, or *Our Lady de Portu Patrum*, a Daughter of the Abby of *Tuam*. *Le Page* calls it *Kailvainena*, or *Kaivainenacenſis*, but erroneouſly, as *Ware* obſerves; and that which inclines me to believe that *Le Page* has corrupted the Name, is, that he calls the Biſhoprick of *Enaghdown*, *Evectanenſis*; yet it was never ſo call'd, but *Enaghdunenſis*.

In the County of *ROSCOMON.*

LOGHKEE *Abby.*

THERE was an Abby of this Order in the Iſland of the *Holy Trinity*, in the Lake which *Ware* calls *Loghkee*, and *Le Page*, *Loka*. The latter ſays, that this Houſe was a Daughter of *Premonſtre* in *France*, and that it was in the Dioceſe of *Elphin*. This Abby was founded in the Year 1215, by an *Iriſh* Archdeacon of *Elphin*, whoſe Name was *Mac Maylin*.

In

Premon-ſtratenſes.

In the County of *SLIGO.*

KILAMOY *and* KILRAS *Cells.*

ONLY *Ware* aſſigns to this Order the Cells of *Kilamoy*, or *Atmoy*, and *Kilras*, which were ſubordinate to the Abby above ſpoken of. They were alſo founded by the ſame Archdeacon of *Elphin*, in the Year 1233.

In the Province of *ULSTER:* In the County of *ARMAGH.*

DRUIN-LA-CROIX *Abby.*

LE *Page* places the Abby of *Druin-la-Croix* in this County, and ſays it was a Daughter of the Abby of *Driebourg* in *Scotland*, and in the Dioceſe *Converrenſis*, whereas he ſhould have ſaid *Connorenſis*, or of *Connor*. *Ware* makes no mention of it.

BALINEVALLENSIS.

LE *Page* likewiſe places in this County the Houſe he calls *Balinevallenſis*, a Daughter of *Premonſtre*. I know not what to think of it, for other Authors take no notice of any ſuch Houſe.

In

Premon-ſtratenſes.

In the County of *ANTRIM.*

WOODBURN *Abby.*

WARE gives to this County the Abby of *Goodborn*, or *Woodborn*, near the Town of *Carickfergus*. He adds, that it was a Daughter of the Abby of *Drieburgh*, and founded by ſome *Scottiſh* great Men, who ſettled in this County, I ſuppoſe he means the *Biſſets*. *Le Page* call this Houſe *Grafergoſenſis*, a Word corrupted, inſtead of *Knocfergus*, or *Carickfergus*; but he is much more miſtaken in placing it in the County of *Armagh*, for it was in the County of *Antrim* and Dioceſe of *Connor*.

In the County of *CAVAN.*

HOLY TRINITY *Abby.*

WARE places an Abby of this Order in an Iſland, which he calls the *Holy Triniſy*, lying in the Lake call'd *Logh-Oughter*; and ſays it was founded there by *Clarus Mac-Moylin*, Archdeacon of *Elphin*, and that *Charles O-Rely*, an *Iriſh* Gentleman, was a Benefactor to it. However, other Authors do not make the leaſt mention of this Houſe, and being in an Iſland of the *Holy Trinity*, in a Lake, or *Logh*, and founded by an Archdeacon of *Elphin*, in the thirteenth Century, all which agreeing with the Abby of the

the ſame Order, we plac'd in the County of *Roſcomon*, which was alſo in a *Logh*, and in an Iſland of the *Holy Trinity*, and of the ſame Founder and the ſame Century, I cannot, I ſay, queſtion but that it was the very ſame. However, there being ſome difference as to the Time of their Foundation, the one being in 1215, and the other in 1249, it is not altogether improbable but that they might be Two different Houſes.

Gilbertins. ## *Of the Order of St.* GILBERT, *having ſome dependance on that of the* Premonſtratenſes.

AT *Ballimore* in the County of *Weſt Meath*, there was an Houſe of this Order, Inhabited by *Regular Canons Premonſtratenſes*, and Nuns of the *Ciſtercian* Order, living with them in the ſame Manner as the *Franciſcan Obſervants*, and the Nuns of St. *Clare* of the *Ave Maria* live at *Paris*.

PRIORIES *and* HOSPITALS *of the* CROUCHED FRIERS *that were formerly in* Ireland,

MOST of the Houſes or Priories this Order had in *Ireland* were alſo Hoſpitals, becauſe

cauſe theſe Religious Men are Hoſpitallers by their Inſtitution, and under the Rule of St. *Auguſtin.* They had only Fourteen Priories in *Ireland*, whereof eight were Hoſpitals; their Names are theſe. Crouched Friers.

The Priory and Hoſpital of *Dublin.*

The Priory of *Roſs* or *Roſs-bridge* in the County of *Wexford.*

The Priory in the Town of *Athies* in the County of *Kildare.*

The Priory and Hoſpital of *Caſtledermot*, in the County of *Kildare.*

The Priory and Hoſpital of *Newtown*, } in the County
The Priory and Hoſpital of *Kels* or *Kenlis*, } of *Eaſt Meath.*

The Priory and Hoſpital of *Kilkenny-Weſt*, in *Weſt Meath*,

The Priory and Hoſpital of *the Bear*, }
The Priory of St. *Laurence*, } at *Droghedagh.*
The Priory and Hoſpital of St. *John Baptiſt*, }

The Priory of *Ardee*, or *Atherdee* in the County of *Louth.*

The Priory of St. *Leonard* of *Dundalk* in the County of *Louth.*

The *Engliſh* Priory in the Town of *Down.*

The Priory and Hoſpital in the Town of *Tuam*, in the Province of *Connaught.*

The Priory of *Randon*, or of *Teac-eon*, in the County of *Roſcomon.*

Let us next enquire the Time when, and the Denominations under which, they were founded, and the Names of their Founders.

In

Gibertins.

In the Province of *LEINSTER*: In the County of *DUBLIN.*

DUBLIN *Priory.*

AT *Dublin* was a Priory of the Invocation of St. *John Baptiſt*, founded in the Year 1188, by one *Palmer*, who was an *Ouſtman*, that is, of *Daniſh* Original, and of that Family which were afterwards Earls of *Caſtlemain*. This *Palmer* the Founder, was alſo the firſt Prior, and this Priory was afterwards an Hoſpital; and in the Reign of King *Edward* the Third, there were in it 155 ſick Perſons, beſides the Chaplains and Lay Brothers. In ſhort, this Houſe was one of the richeſt of the Order in *Ireland.*

In the County of *WEXFORD.*

ROSS *Priory.*

WARE makes no mention of the Priory this Order had in the Town of *Roſs*; but in *Wading* I find a Bull of Pope *Eugenius* the Fourth, of the Year 1475, which proves that the *Crouched Friers* of this Town were all murder'd by the Inhabitants of *Roſs*, becauſe one of thoſe Religious Men had kill'd a principal Townſman there; and that the ſaid Inhabitants confiſcated the ſaid Priory to the uſe of

of the Town. However the Pope by that Bull pardons the Order in General for the Crime committed by thoſe Friers, and ordains that their Monaſtery be reſtor'd to them, excommunicating the Inhabitants for the Slaughter they had made. I know not whether this be not what *Camden* means, when he ſays, that a War which hapned between ſome Religious Men and the Inhabitants of *Roſs* was the occaſion that the fine Walls of that Place were demoliſhed. *Elizabeth*, Daughter and Heireſs to *Richard* Earl *Strongbow*, an *Engliſh* Nobleman to whom *Roſs* belong'd, had built them. *Wading* at firſt believ'd that this Quarrel had been between the *Franciſcans* and the Inhabitants, but having found the Bull we have here mention'd, he retracted. *Camden* does not name what Religious Men thoſe were, which he ſhould have done, for there were *Auguſtinians* in the Town, beſides the *Franciſcans*, and the *Crouched Friers*. Crouched Friers.

In the County of *KILDARE.*

Athies *Priory.*

AT *Athies*, a Town on the River *Barow*, beyond the Bridge, was the Priory of St. *John*, or of St. *Thomas*, for it is not agreed to which it appertain'd, founded in the Twelfth Century in the Reign of King *John*, by *Richard St. Michael*, Lord of the Caſtle of *Rhebane*.

Crouched Friers.

CASTLE-DERMOT *Priory.*

AT *Caſtle-Dermot* was a Priory and Hoſpital founded in the Reign of King *John*, by *Walter Ridlesfort*, an *Engliſh* Nobleman. This ſmall Town is ſo called from St. *Dermot*, who did Penance there all his Life-time, that Place being then a Deſart.

In the County of *EAST-MEATH.*

NEWTOWN *Priory.*

AT *Newtown*, being as it were a Suburb to the Town of *Trim*, from which it is parted by the River *Boyn*, was the Priory and Hoſpital of St. *John Baptiſt*, founded by a Biſhop of *Meath*.

KELS *Priory.*

AT *Kels* or *Kenlis*, a ſmall Town on the River call'd the *Blackwater*, which falls into the *Boyn*, was a Priory and Hoſpital of St. *John Baptiſt*, founded in the Reign of King *Richard* the Firſt, about the latter end of the twelfth Century, by *Walter Lacy*, an *Engliſhman*, Lord of *Meath*.

In

Crouched Friers.

In the County of *WEST MEATH.*

Kilkenny West *Priory.*

AT *Kilkenny-Weſt* was a Priory and Hoſpital of St. *John Baptiſt*, built, as ſome ſay, preſently after the Conqueſt, by the *Tyrells*, *Engliſh* Noblemen, and Titular Barons of *Fertulogh* in *Ireland*; for it is to be obſerv'd that in that Country there were two ſorts of Barons the Titular and the Parliamentary.

In the County of *LOUTH.*

Droghedagh *Priories.*

AT *Droghedagh*, or *Tredagh*, as the *Engliſh* affected to call it, was a Priory and Hoſpital entitl'd Of the *Bear*, becauſe founded by *Urſus de Suamel*, an *Engliſh* Man of Diſtinction, in the Year 1206. *Ware* ſays, this Houſe originally was only an Hoſpital, and then belong'd to the *Regular Canons* of St. *Auguſtin*, and that it was afterwards given to the *Crouched Friers*, but he knows not at what Time that happed.

In the ſame Town the Inhabitants founded the Priory of St. *Laurence*, but Authors do not tell us at what Time.

In another Suburb of the ſame Town was likewiſe the Priory and Hoſpital of St. *John*

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Crouched Friers.

Baptiſt, which was on this ſide the *Boyn* towards *Dublin*, founded in the twelfth Century by the famous *Walter Lacy*, an *Engliſhman*, Lord of *Meath*, who founded many other Houſes of ſeveral Orders in *Ireland*.

ARDEE *Priory.*

AT *Ardee*, or *Atherdee*, another Town in the ſame County, was a Priory of St. *John Baptiſt*, founded in the Year 1207, by *Roger Pipard*, an *Engliſhman*, Lord of that Town.

DUNDALK *Priory.*

AT *Dundalk*, a ſmall Sea-port Town in the ſame County, was the Priory of St. *Leonard*, founded in the Reign of King *John*, by one *Verdon*, an *Engliſhman*.

In the Province of *ULSTER*:
In the County of *DOWN.*

DOWN *Priory.*

AT *Down*, the Capital of the County, and an Epiſcopal See, was the Priory of St. *John Baptiſt*, founded in the twelfth Century, by that famous *John de Courcy*, the *Engliſh* General. It was call'd the *Engliſh* Priory, to diſtinguiſh it from one they call'd the *Iriſh*, which was in the ſame Town, and belong'd to the *Regular Canons* of St. *Auguſtin*.

In

Crouched Friers.

In the Province of *CONNAUGHT*: In the County of *GALWAY*.

TUAM *Priory.*

AT *Tuam*, the Archiepiſcopal See, was a Priory and Hoſpital founded in the Year 1140, by one *O-Connor*, an *Iriſh* Gentleman. *Ware* ſeems to be uncertain to what Order this Houſe belonged.

In the County of *ROSCOMON.*

RANDON *Priory.*

AT *Randon*, otherwiſe call'd *Teac-eon*, was the Priory of St. *John Baptiſt*, founded as ſome ſay, by King *John*. It was certainly in his Reign; and the *Nangles*, *Engliſhmen* of diſtinction, were only Benefactors to it under King *Henry* the Third. This Place is on the Bank of *Loghree*, and there was formerly a ſtrong Caſtle, whereof only the Ruins now remain. *Ware* ſeems to doubt whether it belong'd to this Order.

Trinitarians.

Of the Order of the TRINITARIANS *for the Redemption of Captives, following the Rule of St.* AUGUSTIN.

ATDARE *Monaſtery.*

THIS Order had only one Houſe in *Ireland*, which, as *Ware* informs us, was at *Atdare* a ſmall Town in the County of *Limerick* and Province of *Munſter*, built by the *Clangibbons*, *Iriſh* Men of Quality, in the Reign of King *Edward* the Firſt, about the middle of the Thirteenth Century. The famous *Gaguin*, who was General of this Order, ſays, this Houſe was at *Athacia*, in the Dioceſe of *Limerick*. The Author of the *Idea* of this Order, aſſigns this Houſe the ſame Situation; which makes me apt to believe, that *Ware* miſtook, and that this Community was at *Athaſſel*, on the Borders of the Counties of *Limerick* and *Tiperary*, and not at *Atdare*, which is in the midſt of the County of *Limerick*.

ABBIES, PRIORIES, MONASTERIES *and* CELLS *of the Order of St.* BENEDICT, *that were formerly in* Ireland.

IT is certain, that if we were to treat of the Order of St. *Benedict* as it was in the firſt Ages

A Trinitarian Frier.

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A Benedictin Monk.

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Ages of its ſettling there would be in *Ireland*, found more Houſes of that *Order* than we ſhall aſſign, as has been obſerv'd in ſpeaking of the *Regular-Canons*, who by one means or other poſſeſs'd themſelves of many Houſes that originally belong'd to the *Benedictins*; wherefore it is needleſs to repeat what has been already ſaid concerning thoſe Changes, moſt of which are ſo uncertain that nothing can be poſitively aſſerted of them; for it is ſtill a Controverſy among thoſe Authors who have treated of the Eccleſiaſtical Affairs of *Ireland*, to which of theſe two Orders moſt of thoſe Houſes belong'd It will therefore ſuffice barely to ſet down the Houſes which actually did belong to the *Benedictins*, at the Time of the Suppreſſion of Monaſteries under King *Henry* the Eighth, and at the ſame Time to obſerve, that ſeveral of their Houſes had been taken from them ſome time before to be given to other Orders.

Benedictins.

In the Province of *LEINSTER*: In the County of *DUBLIN*.

DUBLIN *Abby*.

THE Abby of *Our Lady of Ouſtmanby* in *Dublin*, belong'd to the *Benedictins*, but was given to the *Ciſtercians*, in the Year 1139. See the *Ciſtercian* Order.

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Benedictins.

In the County of *WEXFORD.*

GLASSCARICK *Abby.*

AT *Glaſcarick*, a ſmall Town on the Coaſt, was an Abby founded by ſome *Engliſh*, in the Twelfth Century.

In the County of *WEST MEATH.*

FOURRE *Priory.*

AT *Fourre* or *Favory*, was the Priory of St. *Taurinus*, being a Cell to the Abby of St. *Taurinus* in the City of *Evreux* in *Normandy*. See it among the *Regular-Canons* of St. *Auguſtin.*

In the Province of *MUNSTER:* In the County of *WATERFORD.*

WATERFORD *Priory.*

AT *Waterford*, the Capital of the County, and an Epiſcopal See, was the Priory of St. *John Evangeliſt*, founded by King *John*, when he was but Earl of *Morton*, that is, during the Life of his Father King *Henry* the Second, and his Brother King *Richard* the Firſt. The ſaid

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ſaid King *John* call'd this Priory his *Alms Houſe*, by which may be gueſs'd that it was very rich. It was a Cell to the Abby of *Bath* in *England*. Bene-dictins.

In the County of *CORK.*

Cork *Priory.*

AT *Cork*, the Capital City of the County, and an Epiſcopal See, was another Priory of this Order, founded by King *John*, and likewiſe a Cell to the Abby of *Bath*.

In the County of *TIPERARY.*

Casshel *Abby.*

AT *Caſhel* was an Abby of this Order, call'd of *Rupe-Caſhel*, ſuppreſs'd by an Archbiſhop of that City, having expell'd the *Benedictins*, and given their Poſſeſſions to an Abby of *Bernardins*, which he founded in that Town. See it in the *Ciſtercian* Order.

Loghroe.

SEE an Account of this Houſe, among the *Regular-Canons.*

Tir-

Benedictins.

TIRDAGLAS *Abby.*

AT *Tirdaglas*, a Town formerly in better repair than it is at preſent, was, as I believe, the only Abby St. *Colomban* had in *Ireland*. He is the ſame Perſon who founded *Luxueil* and ſome other Abbies in *France*. Hiſtorians tell us, that St. *Colman*, Biſhop of *Lindisfarn* and *Mayo*, was alſo Abbat there. Be it as it will, I ſhall not pretend to affirm, that the *Benedictins* kept this Abby of *Tirdaglas* till the Reign of *Henry* the 8th, or could preſerve it from the Incroachments of the *Regular Canons* in *Ireland*; for I do not find that this Abby belong'd to the *Benedictins* at the Time of the Suppreſſion of Monaſteries.

KILCUMIN *Abby.*

AT *Kilcumin* was the Priory of St. *Philip* and *Jacob*, founded by *Philip* of *Worceſter*, an *Engliſh* Nobleman, the Foundation Charter whereof is in the *Monaſticon Anglicanum*. It appears that the Founder was Conſtable of *Ireland*, and that he gave ſeveral Lands of which he was poſſeſs'd in that Kingdom, to the Abbats of *Glaſtonbury*, upon condition that they ſhould build a Monaſtery of their Order at *Kilcumin*, which Place he alſo gave them; and thus this Priory was a Cell to that Abby, which *Ware* has not taken notice of.

In

Bene-dictine.

In the Province of *CONNAUGHT*: In the County of *MAYO*.

MAYO, INISBOFINDE, *and* TEMPLE GERARD *Abbies.*

I Should take notice in this County of the Abbies of *Mayo* and *Inisbofinde*, founded by St. *Colman*, and that of *Temple Gerard*, or *Elytheria*, built by St. *Gerard*, becauſe not only the *Benedictin* Writers, as *Trithemius* and *Wion*, but many others affirm, that thoſe Saints were of the Order of St. *Benedict*, and that theſe Abbies were of the ſame Order from their firſt Inſtitution; but in regard that *Ware* and *Colgan*, (who were ſo knowing in the Antiquities of *Ireland*,) do declare that the ſaid Houſes were in the Poſſeſſion of the *Regular Canons*, at the Time of the Suppreſſion of Monaſteries by King *Henry* the 8th, I thought it more proper to place them under the Order of the *Regular Canons* of St. *Auguſtin*.

ARDCANE *Cell.*

AT *Ardcane* was a Cell of this Order. *Ware* ſays, it was united to the Nunnery of *Kilcreunata*, or *Caſta Sylva*, that is, *Chaſte-Wood*, in the County of *Galway*.

In

Benedictins.

In the County of *ROSCOMON.*

ATHLONE *Abby.*

AT *Athlone* was an Abby of St. *Benedict*. See what is ſaid of it in the *Ciſtercian* Order.

INISMEAN *Cell.*

AT *Iniſmean*, or the Iſle of *Mean*, was a Cell, of this Order; which *Ware* ſays was alſo united to the Nunnery of *Kilcreunata* in the County of *Galway*.

In the Province of *ULSTER*:
In the County of *DOWN.*

DOWN *Abby.*

AT *Down*, the Capital of the County, and an Epiſcopal See, was an ancient Priory, the Church whereof then was, and ſtill is, the Cathedral, under the Invocation of the *Holy Trinity*. The famous *John de Courcy*, Earl of *Ulſter*, and General of the *Engliſh*, turn'd out the Secular Canons in the Year 1183, plac'd *Benedictin* Monks in their ſtead, and at the ſame Time chang'd the Title of the *Holy Trinity* into that of St. *Patrick*; whereupon *Camden* in his Chronicle of *Ireland* reports, that the ſaid *Courcy* being

ing made Priſoner by order of *John* King of *England*, on account of his refuſing to do Homage to him, for the Lands he held in *Ireland*, alledging that he had help'd to conquer them, he often cry'd out in the Priſon, *O my God, why do you treat me thus, who have built, founded, and repaired ſo many Regular Houſes?* And that the *Holy Trinity* appear'd to him in his Sleep, and ſaid, *Why have you taken from me the Place I held in the Church of* Down, *and given it to St.* Patrick? *for that reaſon you ſhall never be reſtor'd to your Poſſeſſions in* Ireland; *but for the good Things you have done in that Kingdom, you ſhall be honourably diſcharg'd out of Priſon.* Which afterwards happen'd accordingly. To return to the Priory of *Down*, St. *Malachias* Biſhop of the Place gave large Poſſeſſions to it, as may be ſeen in the Donation-Charter, which is at length in the Additions to the *Monaſticon Anglicanum*, where are the Names of above fifty Parcels of Land which that Archbiſhop gave to the Priory, only reſerving to himſelf the Moiety of the Offerings made at the Feaſts of *Chriſtmas*, the *Purification*, St. *Patrick*, *Eaſter* and *Whitſuntide*. He farther expreſly reſerv'd to himſelf the Dignity of Abbat, wherefore I ſay that this Houſe had after that, the Title of an Abby, whereas it was only a Priory at its firſt Foundation.

By the ſaid Foundation Charter it farther appears, that this Abby or Priory had ſome Dependance on the Abby of St. *Werburg* at *Cheſter* in *England*; for as much as *Courcy*, the Founder, gives the Abby of St. *Werburg* ſeveral Lands he had in *England*, upon Condition that the Convent there ſhould ſend a Prior and Monks to ſettle in the Cathedral of *Down*; the ſame Founder

Benedictins.

der preſently adding, that he would have this Priory always to depend on that Abby.

We farther find in the *Monaſticon*, that the Founder gave to the Priory of *Down*, all the Demeſnes he had about that Town, and particularly the Land of *Ballicrou*, and that of St. *George*, on which, part of the Town of *Down* had a Dependance; he likewiſe gave his Tolls on the Rivers of *Strangford*, *Carlingford*, *Carickfergus*, *Bann*, and all others he had in *Ireland*, excepting only the Toll of *Lethcathel* and *Art*; and alſo gave the Tythe of all Cattle whatſoever that he had on his Lands, and of all his Fiſheries.

There is another Charter, by which *Hugh de Lacy*, tho' an Enemy to the Founder, gave to this Priory the Right of Fiſhing on the River *Bann*. I have thought fit to mention all theſe Particulars, to ſhow that I ſay nothing which is improbable, when I affirm that this Priory had about 3000 *l.* Revenue; and I conclude, with this farther Obſervation, that the Biſhops of *Down*, and of *Connor*, the Abbats of *Inis*, of *Holm* and of *Sabol*, and the Priors of St. *Thomas* of *Mucknor*, of *Carickfergus*, &c. were preſent at the writing of the Foundation-Charter and ſubſcrib'd it. It muſt not be omitted here, that the Abbat or Prior of *Down* was a Spiritual Lord, and as ſuch had a Seat in Parliament.

The Monks of this Houſe begg'd of King *Henry* the 3d, ſome ſmall Dwelling in *England*, and his Aſſiſtance towards rebuilding their Church, which had been burnt during the Wars, as appears by the following Petition.

Fœdera

Fœdera & Convent. & p. 250. A. D. 1220. An. 4. H. 3. Ex Orig. Bundela Brevium in Turre Lond. Benedictins.

Conventus Sancti Patricij de Duno Manſiunculam petunt in Anglia.

VEnerabili Domino ſuo Henrico Dei Gratia illuſtri Regi Angliæ, Domino Hiberniæ, Duci Normanniæ, Comiti Andegaviæ & Aquitaniæ, Prior & Conventus Eccleſiæ Sancti Patricij de Duno, ſalutem & orationes in Chriſto.

Excellentiæ veſtræ tranſmittimus monachum noſtrum cum feretro Patronorum Hiberniæ Patricij, Columbæ & Brigidæ, & eorum reliquiis; quatinus pro eorum reverentia, & pro promiſſo quod Dominus noſter Pater veſter promiſit, ſcilicet, ſe benefacturum Eccleſiæ noſtræ, & pro vobis qui Dominus eſtis totius terræ patronorum Hiberniæ & Patronus, aliquam Manſiunculam in Anglia, ubi cum opus fuerit poterimus Hoſpitari, nobis caritative detis.

Domus vero Sancti Patricij ſæpe per Werram diſſolutæ ſunt, & combuſtæ, cum Eccleſia quæ de novo incipit re-edificari, unde auxilio veſtro plurimum indigemus. Valete.

ARDES *Priory.*

IN the Peninſula of *Ardes*, according to *Ware*, it was the Priory of St. *Andrew*, vulgarly call'd *Black-kil*, or the *Black Church*, by reaſon the *Benedictins* in *England* and *Ireland* were call'd *Black Monks*, on Account of their Habits being all Black. This Priory was founded in the Year 1218, by *Hugh de Lacy*, an *Engliſh* Nobleman, who made it dependant on *Lonley* of the ſame Order,

Benedictins.

Order, in the Dioceſe of *Mans* in *France*, whence he brought Monks to found this Priory in *Ireland*. It is true, we are told that in proceſs of Time this Priory was united to the Cathedral of *Armagh*, and that by the Conſent of the Abbat of *Lonley*, and that the Archbiſhops of *Armagh* gave 200 *l.* Sterling in Satisfaction to the Abby of *Lonley*, which was a conſiderable Sum in thoſe Days, for it was under King *Edward* the 3d, that is, at the beginning of the fourteenth Century. Others pretend, that this Union was not fully brought to paſs till the Reign of King *Richard* the 2d, Grandſon to *Edward* the third, *John Colton* being then Archbiſhop of *Armagh*. This is what *Ware* reports, which is contrary to what we find in the *Monaſticon Anglicanum*, which gives us the Foundation Charter of this Priory, and in it this Monaſtery is call'd St. *Andrew* of *Stokes*; and ſays the Founder was the famous *John de Courcy*, and not *Lacy*. By this Charter, he gives to this Priory ten Carucates of Land in his Feof of *Art*, otherwiſe call'd *Macalogra*, and all the Fee-farm Tythes from the River *Darnout* to that of *Carlingford*, excepting thoſe of the Caſtles of *Archen* and *Ontagh*, which he reſerves to himſelf. The Abbat and Monks of *Lonley* in *France* alſo yielded and gave up this Priory to the Archbiſhop of *Armagh*; but the Charter of Surrender being only an Extract, it does not mention whether the Archbiſhops gave any Conſideration for the ſame. Nor does that Charter bear any Date, which is an Omiſſion too frequent in many others.

NED-

Benedictins.

NEDDRUM *Abby, or Priory.*

AT *Neddrum* was an Abby, or Priory, founded in the Year 1122, ſays *Ware*, but the *Monaſticon* places it in 1179, which I take to be the right, for the Foundation Charter proves that *John de Courcy* was the Founder, and that when he had ſubdu'd *Ulſter*, he gave two thirds of the Iſle of *Neddrum* in *Ireland* to the Abby of St. *Bega* in *Coupland*, in the County of *York* in *England*, upon Condition that they ſhould build an Houſe of the Order of St. *Benedict*, at *Neddrum*. Now *Courcy* did not ſubdue *Ulſter* till King *Henry* the Second went over into *Ireland*, which was not till the Year 1172, which is the Epocha of the Date of the Conqueſt of *Ireland* by the *Engliſh*; ſo that *Courcy* could not found an Abby in *Ireland* almoſt 50 Years before the *Engliſh* undertook that Conqueſt; beſides, that all other Foundations in *Ireland* by this *Courcy* were after the Year 1172, ſo that *Ware* was certainly miſtaken in this Point.

But Archbiſhop *Uſher* differs much more in relation to this Abby of *Neddrum*, for he tells us, that St. *Coelan*, or *Kelon*, who liv'd in the ſixth Century, was Abbat of *Neddrum*, and afterwards Biſhop of *Down*, which is making that Saint the Founder of this Abby, almoſt ſix hundred Years before the Foundation we have ſpoken of by *Courcy*; ſo that if *Uſher* had been in the right, *Courcy* had been only a Benefactor or Reſtorer of this Houſe, and it would have been a great Error in *Ware* and *Dugdale* to refer the Foundation thereof to the twelfth Century; but it was certainly a Miſtake in

Benedictins.

Uſher, ſince the Foundation Charters, which are in the *Monaſticon* at length, do not make the leaſt mention of any former Foundation.

There is another Charter by which *Roger de Dunesford*, an *Engliſh* Man, in the Year 1194, gives to the Monks of *Neddrum*, the Church of *Anelort*, with all its Revenues, and all other his Poſſeſſions, reſerving nothing to his Heir but the Lands of *Dunesford*, given him by *Courcy*. It is to be obſerv'd, that this *Roger* made the Donation at the Time when he took upon him the Habit of St. *Benedict*, in the Abby of St. *Bega* in *Yorkſhire*, and that his Son and Heir was conſenting to the ſame, whence I infer that the Abby or Priory of *Neddrum* had a Dependance on that of St. *Bega*.

In ſhort, I find, that *Brion des Eſchalers*, and other private Perſons having beſtow'd many Gifts on this Houſe, they are confirm'd by the Cardinal of St. *Stephen*, Legate of the Holy See. In that Charter, dated in the Year 1202, this Houſe is call'd a Priory, whereas in all the others above mention'd it is ſtil'd an Abby.

In the County of *ANTRIM.*

Drymild *Priory.*

THE *Monaſticon Anglicanum* gives us a Grant of one *William du Burgh* to F. *Richard*, a *Benedictin* Monk of the Abby of *Glaſtonbury* in *England*, of the Land of *Ardimur* in *Ireland*, to build a Priory there, which was afterwards call'd *Dry-*

Drymild. That *Richard* was the firſt Prior there. The Charter does not bear any Date, nor does it mention in what County *Ardimur* or *Drymild* was ſeated, ſo that I place it in the County of *Antrim*, upon ſome ſlight Conjectures, without preſuming to be poſitive. Benedictins.

In the County of *LONDONDERRY.*

Londonderry *Abby.*

SInce all Authors agree, that the Order of St. *Colomban*, which was a particular Inſtitute in *Ireland*, and in other Parts of *Europe*, where it got footing, was afterwards united to that of St. *Benedict*, and that they were afterwards one and the ſame Order; tho' ſome particular Authors pretend, that the Order of St. *Colomban* from the beginning was not diſtinct from that of St. *Benedict*, but only a peculiar Congregation depending on that great Order, as ſeveral others do at this Day; we can not err in giving to the Order of St. *Benedict*, all the Houſes that St. *Colomban* founded in *Ireland*: for whether by their firſt Inſtitution they were of this Order, or that they became ſo in proceſs of Time, ſtill it is certain, that they belong'd to the great Order of St. *Benedict*, and were of the ſame Society, at the Time of their Suppreſſion. This being preſuppos'd, we are here to obſerve, that, according to *Ware*, St. *Colomban* founded an Abby at *Londonderry*, in the Year 445, tho' *Uſher* ſays it

Benedictins.

was in the Year 546, and gives it to St. *Colomb.* The latter of them ſeems to be in the right, for the Monaſtery of *Dearmagh*, which was alſo founded by the ſame Saint, was of the middle of the ſixth Century, and not of the fifth. And whereas *Ware* tells us, that this Abby was call'd the *Black-Cell*, that it was a Daughter of the Abby of *Armagh*, of which we ſhall ſpeak in the next place, and that *Camden* believ'd St. *Colomban* to have been the Founder; and on the other Hand *Uſher* ſays, this Abby of *Londonderry*, was, like it's Siſter *Dearmagh*, call'd the *Field of the Oak*, or of the little Oak, and that it was of the Order of *Regular Canons* of St. *Auguſtin*; all this, I ſay, inclines me to believe, that there were Two ſeveral Abbies at *Londonderry*, whereof that which *Ware* tells us was of the Order of St. *Benedict*, and Daughter to that of *Armagh*, had been founded by St. *Colomban*. However that which heſitates me upon this Occaſion is, that the fifth Century does not ſuit with that Saint, who did not live till long after, as we ſhall make appear in ſpeaking of the Abby of *Armagh*. *Ware*, as well as ſome other Authors, were not well acquainted with the Difference there was between St. *Colomban* and St. *Colomb*, but doubtleſs deceiv'd by the Reſemblance of the Names, tho' they were both Founders of Orders. It is alſo to be obſerv'd, for the more full Information in this Particular, that St. *Colman* likewiſe, in the fifth Century, built the Church call'd *Chel-ward*, that is, the Church of the Oak, at *Londonderry*, which is diſtinct from the Abbies we have here ſpoken of, and that Church of St. *Colman* was the Cathedral of that City.

In

Bene-dictins.

In the County of *ARMAGH.*

Armagh *Abby.*

WE have juſt now ſhown, in ſpeaking of the Abby of *Londonderry*, founded by St. *Colomban*, according to *Ware*; that the ſame Saint, as *Camden* informs us, founded another Abby in the Town of *Armagh*, in the Year 610. This is the more likely becauſe the learned *Uſher* does not deny it, nay he tells us, we muſt not miſtake, for that it was poſitively St. *Colomban*, and not St. *Colomb*; and that this Abby of *Armagh*, is a diſtinct Houſe from that of *Dearmagh* in the *King's County*, founded by the great St. *Colomb*, or *Colombkil*. However, *Ware* makes no mention of this Abby of *Armagh*, founded by St. *Colomban*, but only of the Abby of St. *Peter* and St. *Paul*, and of the Order of *Regular Canons* of St. *Auguſtin*, founded by St. *Patrick*; wherein I believe *Ware* was not much miſtaken, becauſe *Uſher* himſelf obſerves, that *Capgrave* and *John* of *Tinmouth* call *Armagh* the Abby of *Dearmagh*, which they place in the *King's County*, becauſe both *Armagh* and *Dearmagh* ſignifie the *Field of Oak*, ſo that *Camden* might eaſily take *Armagh* in *Ulſter* for *Dearmagh* in *Leinſter*, and St. *Colomb* for St. *Colomban*. To conclude, upon weighing all theſe Difficulties, I am inclin'd to have Recourſe to the Words of an Hiſtorian, who ſays, *Neither do I believe thoſe things, nor impoſe them to be believ'd; but to be read and prov'd upon ſound Judgment.*

Benedictins.

If we might believe *John Trithemius*, and *Arnold Wion*, we ought ſtill to add to the Order of St. *Benedict* the Abbies of *Dearmagh* and *Londonderry*, founded by the great St. *Colomb*, the Inſtitutor of a peculiar Order. That Saint built ſo many Monaſteries in *Ireland*, *England*, *Scotland* and other Parts, that he had the Title of *Colomb-kil*, that is, Builder of Churches. Thoſe Authors I have here nam'd pretend, that not only the Order of St. *Colomban*, laſt ſpoken of, but alſo that of St. *Colomb*, depended on and were, in their very Original, of the great Order of St. *Benedict*; but ſince on the other hand, Authors of Note, as *Uſher* and *Ware*, deny the ſame, and place theſe two Abbies among thoſe of the *Regular Canons* of St. *Auguſtin*, we have alſo rang'd them there; not but that there are ſeveral Proofs that the Order of St. *Colomb* in its Original was the ſame with that of St. *Benedict*; but there are very convincing Reaſons to queſtion its continuing ſo, ſince moſt of the Houſes founded by St. *Colomb* were *Regular Canons* of St. *Auguſtin* at the Time of the Suppreſſion of Monaſteries, in the ſixteenth Century; which I thought my ſelf oblig'd to adhere to, yet obſerving, that perhaps thoſe Houſes might originally belong to the Order of St. *Benedict*. This I think may ſuffice to content both Orders.

ABBIES

ABBIES *of the Order of the* CISTERCIANS *in* Ireland.

THIS Order had no great Number of Houſes, yet it had the Advantage of being, perhaps, one of the richeſt, and the moſt honoured in the Iſland, not only becauſe all its Houſes had the Title of Abbies, but alſo becauſe this alone had more Abbats who were Lords Spiritual, and as ſuch ſate in Parliament, than all the other Orders together; for of fifteen Abbats who had this Prerogative throughout the Kingdom, thirteen were of the *Ciſtercian* Order. They here follow according to their Rank:

The Abbat of *Mell* or *Mellifont*, in the County of *Down* and Province of *Ulſter*.

The Abbat of *Our Lady* or St. *Mary*, in *Dublin*, and the Province of *Leinſter*.

The Abbat of *Baltinglaſs*, in the County of *Wicklow* and Province of *Leinſter*.

The Abbat of *Geripont*, in the County of *Kilkenny* and Province of *Leinſter*.

The Abby of *Little-Tintern*, or *De Voto*, in the County of *Wexford* and Province of *Leinſter*.

The Abby of *Dousk*, in the County of *Kilkenny* and Province of *Leinſter*.

The Abby of *Tracton*, in the County of *Cork* and Province of *Munſter*.

The Abby of *Dumbrothy*, in the County of *Wexford* and Province of *Leinſter*.

The Abby of *Magy*, or of *Nenay*, in the County of *Limerick* and Province of *Munſter*.

The Abby of the *Holy-Croſs*, in the County of *Tiperary* and Province of *Munſter*.

Ciſtercians. The Abby of *Woney*, or *Wotheny*, in the County of *Limerick*, and Province of *Munſter*.

The Abby of *Roſsglaſs*, or of St. *Euin*, in the County of *Kildare*, and Province of *Leinſter*.

The Abby of *Rettif*, in the County of *Weſt-Meath*, and Province of *Leinſter*.

It is proper to obſerve, before we proceed any farther, that not only the Abbies here mention'd were of the Line of *Clairvaux*, excepting only that of *Tintern*; but that in like manner all the Houſes of *Bernardins* throughout *Ireland* in general were of the ſame Line, ſo that only the Abby of *Tintern* was of the Line of *Ciſteaux*. The reaſon thereof is, becauſe St. *Malachias*, and the others who ſettled this Order in *Ireland*, were all bred up at *Clairvaux* in *Champagne*, under St. *Bernard*, who ſent Monks over who ſettled his Line, in the Condition it was in the Reign of King *Henry* VIII. who ſeiz'd all the great Poſſeſſions of the *Bernardins* in *Ireland*. Part of their Eſtates he ſold, and the reſt he gave away. It remains particularly to ſpeak of all their Houſes, as far as we have been able to gain Information from the ſeveral Writers who have mention'd them.

In

In the Province of *LEINSTER*: In the County of *DUBLIN*.

DUBLIN *Abby of St.* MARY.

IN the City of *Dublin* was the Abby of St. *Mary*, of which we neither know the exact Time of the Foundation, nor who were the Founders. Some affirm, that it was founded by *Malachias* or *Malaghlin*, King of *Meath*, Monarch of all *Ireland*, and by his Queen *Rotſia*; but the Abbat *Jungelin*, in the Hiſtory found in the Archives of that Abby, repreſents that Story of the Foundation as a Fable. Others aſſign it to *Donald*, Prior of St. *John* of *Raundon* in the Dioceſe of *Elphin* and County of *Roſcomon*. To conclude, others ſay it was built by the *Ouſtmans* or *Danes*, in the Year 948, which I am apt to believe, tho' *Ware* ſeems to be for the Foundation by the Prior of St. *John* of *Raundon*; and my Inducement to this Belief, is that *Camden* rightly obſerves that this Abby is call'd *Our Lady of Ouſtmandby*, or of the *Ouſtmans*, beſides that it ſtands in that Quarter of the City which is call'd *Ouſtmans-Town*. Be that as it will, there is no denying but that this Houſe is very ancient. It had the Honour of its Abbats being Spiritual Lords, and ſitting in Parliament, as *Ware* informs us, tho' Abbat *Jungelin* has not taken notice of it. That Abbat believes this Houſe was founded by *Giles Moholmoc*, an *Iriſhman*, his Wife *Dergovilia*, and *Dermot* their eldeſt Son, becauſe that is found in certain Letters Patents of King *Edward*

Ciſtercians. *Edward* IV. That which occaſions ſome Difficulty is, that King *Malachias*, above ſpoken of, was alſo call'd *Giles Moholmock*, ſo that he might perhaps have been the firſt Founder, and *Gilbert Gillemoblock* of the ſame Houſe might have enlarg'd the Foundation. However I am more inclin'd to adhere to the Foundation by the *Ouſtmans*, which I look upon to be the moſt Authentick. The Place where that Abby ſtood was call'd *Black-Haven*, as alſo *Dubbport*, and did at its firſt Inſtitution belong'd to the *Benedictins*, but was given to the *Ciſtercians* in the Year 1139. One *Plunket*, Brother to the Earl of *Fingal*, was Abbat there about the middle of that Century: He ſucceeded one *Raggit*. To conclude, the Annals of *Ireland* inform us, that one *Felix O-Rhuana*, Archbiſhop of *Tuam*, quitted his Archbiſhoprick, and died there in the Year 1238. It is farther to be obſerv'd, that this Abby was the ancienteſt of the *Ciſtercian* Order in *Ireland*, and a Daughter to the Abby of *Bildewas* in *England*, and that the *O-Tooles*, *Iriſh* Men of Quality, are deſcended from King *Molaghlin*, or *Malachias*, King of *Meath*, ſirnam'd *Gillemoholmoc* the pretended Founder of this Houſe.

In the Monaſticon, Vol. 1. p. 782, *are two Charters of King* II. *confirming all Donations made to this Abby. Notwithſtanding all that has been ſaid above, concerning the Uncertainty of the Time of its Foundation, the Authors of the ſaid* Monaſticon, *under the Title of the Abby, ſay it was founded in the Year* 1139, *and for it quote the Annals of St.* Werburga *at* Cheſter, *but they ſay nothing of the Founder.*

In

Ciſtercians.

In the County of *WICKLOW.*

BALTINGLASS *Abby.*

AT *Baltinglaſs*, a ſmall Town on *Slane* River, in the Dioceſe of *Laghlin*, was an Abby call'd *De Valle Salutis*, or of the *Vale of Salvation*, a Daughter of *Mellifont*. *Ware* ſays it was founded in the Year 1151, Dr. *Kating* in 1157, *Jungelin* in 1148, by *Dermot*, King of *Leinſter*. The *Monaſticon*, Vol. 2. p. 1033, has the Letters Patents of King *John*, confirming the Foundation by King *Dermot*, and all his Donations, and adding many of his own. The Abbats ſate in Parliament as Lords Spiritual. King *Henry* VIII. expell'd the Monks, and gave the Houſe, with the Title of Viſcount *Baltinglaſs*, to *Thomas Euſtace* Baron of *Kilcullen*, whoſe Nephew *James Euſtace* was afterwards depriv'd by the *Engliſh*, forc'd to fly, and died in *Spain*. *Albinus Molloy* Abbat of *Baltinglaſs* was made Biſhop of *Fernes* in the twelfth Century.

ARKLO *Abby.*

AT *Arklo*, a ſmall Town and Sea-port, which ſome Geographers erroneouſly place in the County of *Caterlaugh*, was an Abby founded about the middle of the thirteenth Century, by *Theobald Walter*, Butler of *Ireland*, Brother to an Archbiſhop of *Canterbury* famous at that time. This *Walter*, who was an *Engliſh* Man, gave the Town of *Arklo*, which belong'd to him, with all its

Ciſtercians. its Appurtenances, to the Monks of the Abby of *Furneſs* of the *Ciſtercian* Order in *England*, upon Condition they ſhould build an Houſe of the ſame Order in the Iſland near *Arklo*, or elſewhere in that Territory, provided it was not in any Part belonging to the Abby of *Baltinglaſs*, as appears in the Foundation Charter in the *Monaſticon Anglicanum*. However *Ware* takes no notice of this Abby of *Arklo*, but only ſays, that the above-nam'd *Theobald Walter*, Butler of *Ireland*, in the Year 1264, founded an Houſe of *Dominicans*, or *Black-Friers*, in that Town; ſo that I know not whether that Author did not here miſtake the *Bernardins* for the *Dominicans*, the Habit having ſome Reſemblance; but what gives us reaſon to believe he was miſtaken is, his adding that the aforeſaid *Theobald* the Founder was bury'd in the Monaſtery of the *Dominicans*, and that his Tomb and Effigies were there. However ſeveral *Iriſh* Gentlemen have aſſur'd me, that the ſaid Tomb is ſtill to be ſeen in the Church which belong'd to the *Bernardins* at *Arklo*. But I ſhall not pretend to decide this Controverſy.

In the County of *LOUTH*.

AT *Mell*, call'd alſo *Mellifont*, (that is, the Fountain of Honey, as ſome will have it, for others ſay it ſignifies the Fountain of St. *Mell*, who was St. *Patrick*'s Nephew, and Son to his Siſter *Darerca*) was a famous Abby of the *Ciſtercian* Order, and of the Invocation of Our Lady. It was a Daughter of the Abby

Abby of *Clairvaux*, for St. *Bernard* put into it Monks of that Place, and appointed them, for their firſt Abbat, the holy *Chriſtian O-Conarthy*, an *Iriſh* Monk of *Clairvaux*, who was afterwards Biſhop of *Liſmore*, and Legat Apoſtolick, and was the firſt *Ciſtercian* Abbat in *Ireland*, as St. *Bernard* obſerves. This ſame *Chriſtian* liv'd at the beginning of the twelfth Century, and the Author of the *Engliſh* Martyrologe of the twelfth Edition, was much miſtaken, as *Colgan* obſerves, in ſaying that this *Chriſtian* was Abbat and Biſhop of *Mell*, for *Mell* or *Mellifont* never was a Biſhoprick; whereas he ſhould have ſaid that *Chriſtian* was Abbat of *Mell* and Biſhop of *Liſmore*. *Mell* was afterwards the Mother of moſt of the other Houſes of the *Ciſtercian* Order in *Ireland*, their firſt Monks being taken from thence. The Situation and Structure of this Houſe exactly reſembled that of *Clairvaux*, and it was ſo conſiderable, as to be call'd by way of Excellency, the Great Monaſtery. In ſhort, our Lady of *Mellifont* was founded long before the coming of the *Engliſh* into *Ireland*, by *Donagh O-Carol*, King of *Ergal*, ſays *Jungelin*, and the Church was bleſs'd and conſecrated in the Year 1157, there being preſent five or ſix petty Kings, and ſeventeen Biſhops. Others aſſign the Foundation of this Houſe to St. *Malachias*, Biſhop of *Down*. This is certain, that the aforeſaid King *O-Carrol*, and that holy Prelate, both contributed towards this Foundation. The *Monaſticon*, Vol. 2. p. 1209, gives us the Charter of King *John*, confirming all Donations made to this Abby before the Reduction of *Ireland*, by the *Engliſh*, and expreſſes it of all the Lands they had before the coming of the *French* into *Ireland*; there

Ciſtercians.

Ciſtercians. there are alſo two Charters of King *Henry* III. and one of King *Edward* III. to the ſame effect. By theſe Charters it alſo appears, that the ſaid Kings gave ſeveral Donations to this Houſe, as did the famous *Hugh de Lacy*, Earl of *Ulſter*, and *Robert Fleming* Earl of *Flanders*. The Abbats of *Mell* had not only the Honour of ſitting in the Houſe of Peers, but they had alſo Precedence before all other Abbats, and Church-men in the Kingdom, immediately after the Archbiſhops and Biſhops. I am inform'd, that the Earl of *Drogheda*, of the Family of the *Morei*, an *Engliſh* Proteſtant, is poſſeſs'd not only of the Lands belonging to this Abby, but alſo of the Houſe and Church, which he has quite demoliſh'd and with the Materials built a fine Houſe near the Place, where he commonly reſides, being Baron of *Mellifont*. However there has been ſince a Regular Abbat of *Mellifont*, who us'd to live privately at *Drogheda* with ſome Monks. It is ſtill controverted, whether the famous Aſſembly of the Clergy of *Ireland*, held in the Year 1152, at which Cardinal *Paparon*, the Pope's Legat, gave the Pall to the four Archbiſhops of that Kingdom, was held at *Mellifont*, as *Ware* and ſome others affirm, or at *Kells* or *Kenliſe*, in the County of *Meath*, as F. *Colgan* will have it, wherein there is ſo much to be ſaid on both Sides, that I ſhall not pretend to decide it.

In

Ciſtercians.

In the County of *WEXFORD.*

DUMBROTHY *Abby.*

AT *Dumbrothy*, otherwiſe call'd *Port St. Mary*, being a ſmall Town near the Conflux of the Rivers *Barow* and *Swiry*, was an Abby, which, as *Ware* tells us, was dependant on that of *Dublin*. *Dugdale* on the contrary makes it a Cell to the Abby of *Bildewas* in *England*. *Jungelin* ſays it had a Dependance on St. *Mary's* Abby at *Dublin*, and it alſo paid a certain yearly Acknowledgment to the Abby of *Bildewas*, in token of it's ancient Dependance. Neither of theſe Authors agree any better as to the Circumſtances of the Foundation, for *Ware*, in his *Monaſtercologia*, ſays, this Houſe was founded in the Year 1182, by *Hervæus de Montemariſco*, or *de Montmorency*, according to *du Cheſne*, Marſhal to King *Henry* the 2d, and Seneſchal of the Earl of *Pembroke's* Lands, and that this Founder became a Monk in the ſaid Abby, and was there bury'd. The *Monaſticon*, Vol. 2. p. 1027. informs us, that this *Hervæus de Montemariſco* gave to the Abby of *Bildewas* the Lands of *Ardſtheim* and *Corſnorgoſs*, with their Dependances, upon Condition, that they ſhould build an Abby at *Dumbrothy* in *Ireland*, and to that intent he likewiſe gave them the Lands of *Dumbrothy*, upon Condition that there ſhould be a Sanctuary in the Abby for all Malefactors that ſhould fly thither, which King *Edward* the 3d confirm'd. The Charters in the ſaid *Monaſticon* mention all theſe Particulars. What I obſerve is, that a Biſhop

Ciſtertians. ſhop of *Oſſory*, and a Biſhop of *Wexford* ſign'd the Foundation Charter, whence I conclude, that it was paſs'd in *Ireland* and not in *England*, and therefore *Ware*'s Opinion will appear the more probable, did not thoſe Charters expreſsly make out, that the Donation was made to the Abby of *Bildewas* in *England*, and not to that of St. *Mary* at *Dublin*. *Jungelin* agrees in this Foundation, which he dates in the Year 1171, or 1175. Another Difficulty occurs, by *Flatsbury*'s aſſerting that the Founder returning into *England*, became a Monk in the Abby of the *Holy Trinity* at *Canterbury*, which *Monſ. du Cheſne* denies, in the Genealogy he has drawn up of the Houſe of *Montmorency*.

The principal Benefactors to this Abby are, firſt *Richard Strongbow*, Earl of *Pembroke*, and *Walter* his Nephew, alſo Earl of *Pembroke*; and after them *Harlemin*, who being a *Bernardin* Monk, was made Biſhop of *Lagblin*, built ſome part of the Church, and was bury'd in it *Anno* 1217.

The Popes had exempted this Abby from the Juriſdiction of the Ordinary, being the Biſhop of *Fernes*, and granted many other conſiderable Privileges and Immunities to this Houſe. The laſt Abbat of *Dumbrothy* before the Suppreſſion, was one *Devereux*, who was made Biſhop of *Fernes* in the Year 1539.

St. Saviour *Priory.*

Jungelin tells us, that in the ſame Dioceſe of *Fernes*, there was the Priory of St. *Saviour*, of the *Ciſtercian* Order, being a Cell to the Abby

by of *Dumbrothy*, and that it was founded in the Year 1240; but *Ware* only mentions the Abby of *Vale St. Saviour*, in the County of *Kilkenny*, of which we ſhall ſoon ſpeak, and takes no Notice of this Priory. Ciſtercian.

TINTERN *Abby.*

AT *Tintern*, a ſmall Town on the Coaſt, was an Abby call'd *de Voto*, or Of the Vow, on Account that *William Marſhal*, Earl of *Pembroke*, being in great Danger on the Sea, made a Vow to build a Religious Houſe, and in purſuance thereof, in the Year 1200, founded the Abby of *Little Tintern* in *Ireland*, ſo call'd to diſtinguiſh it from *Great Tintern* in *Wales*, whoſe Daughter this was, and the only one of the *Ciſtercian* Line in *Ireland*. The Abbats of *Little Tintern*, were Peers in Parliament. The Abby now is in the Hands of the *Cokeleys*, *Engliſh* Proteſtant Gentlemen, who have converted it into a dwelling Houſe, but ſome Monks continu'd privately in the Village.

In the County of *KILKENNY.*

DOUSKE *Abby.*

AT *Douske* was an Abby, call'd of *Vale St. Saviour*, and founded in the Year 1204, by *William Marſhal*, Earl of *Pembroke*. *Flatsbury* places this Foundation a Year ſooner; and the Abby Regiſters ſay, it had it's Foundation in

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Ciſtercian. 1202, that ſome Monks of the Abby of *Stanley* in *England*, went over into *Ireland* that they firſt ſettled at *Logh-mere* near *Kilkenny*, then at *Anoghmolt*, and laſtly at St. *Saviour*, and that it was not till 1207 that the Earl of *Pembroke* founded this Houſe. *Jungelin* ſays it is in the Dioceſe of *Laghlin*. The Abbat of *Douske* ſate as a Peer in Parliament, and the following Abby of *God's Vale* was united to this, as we ſhall next obſerve; after having taken notice that this Houſe is call'd St. *Saviour of Dowiskir*, in the Letters Patents of King *Henry* the 3d, who confirm'd this Foundation.

God's Vale *Abby.*

AT *Kilkenny* was an Abby of the ſame Order, founded in the Year 1227, and call'd *God's Vale*. *Ware* calls it of *Killenny*, but the Deed for uniting it to that of *Douske*, has it of *Kilkenny*. This Union of the two Abbies was made by the general Chapter of the *Ciſtercian* Order, and *Jungelin* ſays it was effected by the Abbat of *Froidmont* in *France*, who was Viſitor General of the *Ciſtercian* Order in *Ireland*, and that this Houſe was call'd *Vallis Dei*, that is, *God's Vale*, or *Glandy*, that it was a Daughter of *Jeripont*, founded in the Year 1227, and at the ſame Time united to that of *Douske*; but forasmuch as he ſays, that the Abby of *God's Vale* was in the Dioceſe of *Cork*, I am inclin'd to believe that it was call'd *Killenny*, becauſe there was one of that Name in the County of *Cork*.

Geri-

Ciſtercians.

GERIPONT *Abby.*

AT *Gray*, or *Geripont*, which is alſo writ *Jeripont*, (a ſmall Town on the River *Nure*,) was an Abby of the Invocation of *Our Lady*, Daughter to the Abby of *Baltinglas*, founded in the Year 1180, by *Donald* King of *Oſſory*, who was bury'd there, as well as *O-Dullan*, Biſhop of *Oſſory*, who liv'd about the latter End of the twelfth Century. This Abby was very magnificent, and had a great Revenue, but was afterwards ruin'd. The *Monaſticon*, ſpeaking of ſome *Iriſh* Houſes, has the Charter of King *John*, confirming the King of *Oſſory*'s Foundation, as alſo all the Donations made to this Abby by ſeveral *Iriſh*, before the coming of the *Engliſh* into *Ireland*, which makes me conclude, that *Ware* is miſtaken, when he places this Foundation in the Year 1180, when King *John* was living, and therefore that King of *Oſſory* could only much improve this Houſe, which, it is likely, had been founded long before, as ſufficiently appears by the aforeſaid Charter of King *John*, taking notice of Donations made to this Abby by ſeveral private Perſons. One thing material is here to be obſerv'd, which is, that ſeveral of the *Iriſh* retain'd their Title of Kings in *Ireland*, even after the *Engliſh* had made themſelves Maſters of the Iſland, and inſtead of doing Homage to the Monarch of all *Ireland*, they did it to the King of *England*, who was inſtead of thoſe Monarchs, and of whom all thoſe petty Kings held. It farther appears by the *Monaſticon*, that King *John* not only confirm'd the Donations made

Ciſtercians. to this Abby of *Geripont*, but alſo annex'd to it the Village and Land of *Kab-Eudt*, before given by a Biſhop of *Oſſory*. All that remains to add concerning it, is, that the Abbat ſate in Parliament as an Eccleſiaſtical Peer, and that *Felix O-Dulla*, firſt Abbat of *Geripont*, afterwards Biſhop of *Oſſory*, dy'd with the Reputation of Sanctity, and was bury'd in this Abby.

In the County of *KILDARE.*

Ross *Monaſtery.*

IN the Town of *Roſs*, on the River *Barrow*, was formerly a little Monaſtery call'd *Roſs-mac-Treon*, founded by St. *Euin*, in the ſeventh Century, and then it was of *Regular Canons* of St. *Auguſtin*. Afterwards this Houſe, as *Ware* informs us, became an Abby of the *Ciſtercian* Order, and was call'd the Abby of St. *Euin*, or *Roſs-Glaſs*, or *Roſy Vale*. It was a Daughter of the Abby of *Baltinglas*, and founded in the Year 1178. But the Annals of the Abby of St. *Mary* at *Dublin*, ſay it was not founded till 1189, by *Dermot Dempſy* Governor of the County of *Offal*, in the Province of *Leinſter*. The Abbat was a Spiritual Peer, and ſate in Parliament. The Abby was ſeiz'd upon by *Adam Loftus*, Viſcount *Ely*, Chancellor of *Ireland*.

In

In the *QUEEN'S COUNTY.*

LEIN *Abby.*

AT *Lein*, on the River *Nure*, in the Dioceſe of *Kilkenny*, was an Abby call'd *de Lege Dei*, or Of the Law of God, founded in the Year 1183, by one *O-More*, an *Iriſh* Man of Quality. But *Flatsbury* affirms it to have been founded by one *O-Mordha*, in the Year 1180.

In the County of *EAST-MEATH.*

BECTIF *Abby.*

AT *Bectif*, on the River *Boyn*, was an Abby under the Invocation of *Our Lady of Beatitude*, and was a Daughter of *Melliſont*, founded in the Year 1146, by *Marchard* King of *Meath*. The Abbat *Jungelin* will have it, that this Houſe was not founded till the Year 1151, by the *O Malaghlins*, Kings of *Meath*. He farther obſerves, that *Hugh de Lacy*, one of the Conquerors of *Ireland*, was bury'd there, and that in 1205 his Bones were tranſlated to the Abby of St. *Thomas* at *Dublin*. Some Monk of the *Ciſtercian* Order ſtill bears the Title of Abbat of *Bectif* in *Ireland*. *Speed* places this Abby near that of *Boyle*, in the County of *Roſcomon*; but the occaſion of his Miſtake is, that the Ab-

Ciſtercian. by of *Iniſmacnerin*, which is near *Boyle*, it is likely, had the Title of the *Beatitude*. The Abbats of *Bellif* alſo ſate as Peers in Parliament.

BELBEC *Abby.*

AT *Belbec*, (ſo call'd from it's ſtanding in a very pleaſant ſpot of Ground, where two Rivers meet near *Drogbedagh*,) was an Abby call'd *Our Lady of Belbec*, founded by *Walter de Lacy*, Lord of *Meath*, who gave the Land of *Kilkeran* in *Ireland* to the Monks of the Abby of *Beaubec* in the Dioceſe of *Roan* in *Normandy*, of the *Ciſtercian* Order, to build an Houſe of their Order in *Ireland*. King *John* confirm'd that Donation, about the latter End of the twelfth Century. *Ware* was not well inform'd as to this Foundation, when he ſaid, that the Abby of *Beaubec*, or *Belbec* in *Ireland*, had been firſt of the Order of St. *Benedict*, and depended on the Abby of *Bec* in *Normandy*, for by the Charters in the *Monaſticon* it appears, that King *Edward* the 3d confirm'd the Foundation, and the Surrender made by the Abbat of *Beaubec* in *Normandy*, of this Abby of *Belbec* in *Ireland*, to the Abby of *Furneſs* in *England*, which was of the ſame *Ciſtercian* Order, ſo that it was always of the ſame Rule as it's Mother *Beaubec* in *France*, and never had any Dependance on the Abby of *Bec* in *Normandy*, otherwiſe call'd *Bec Heloin*, which is of the Order of St. *Benedict*.

In

Ciſtercians.

In the County of *WEST-MEATH.*

BALLIMORE *Abby.*

AT *Ballimore* was an Abby, founded by one of the *Lacies*, Lords of *Meath*. *Ware* thinks this Houſe was of the Order of St. *Gilbert*, and there were *Canons Premonſtratenſes*, and *Ciſtercian* Nuns, in two diſtinct Piles of building, as was uſual in that Order.

KILBEGAIN *Abby.*

AT *Kilbegain* was an Abby call'd *de Flumine Dei*, Of the River of God, founded in the Year 1200, by the *Doltons*, Barons of *Rathcomire*, *Engliſh* Lords. It was a Daughter of the Abby of *Mellifont*, the firſt Monks being taken from thence.

In the County of *LONGFORD.*

GRANARD *Abby.*

AT *Granard*, on *Longford* River, or rather at *Lerrha*, or *Laragh*, near *Granard*, was an Abby of this Order, founded in the Year 1210. *Jungelin* ſays 1211, and *Flatsbury* 1212, by *Richard Tute*, an *Engliſh* Knight, Lord of *Granard*, whoſe Deſcendants are ſtill in the County of

Ciſtercians. *Weſt Meath.* That Founder took the Monks from the Abby of *Our Lady* at *Dublin*, of the Line of *Clairvaux*. *Peter* Abbat of *Granard* was made Biſhop of *Clone*, by Pope *Boniface* the 9th, Anno. 1398.

SCHROWL *Abby.*

AT *Schrowl*, or *Schrowe*, or *Sruth*, was an Abby of the Invocation of *Our Lady of God's Bleſſing*, or Of the River of God, founded in the Year 1150, by one *O Farol*, an *Iriſh* Man of Quality, according to ſome Authors. *Jungelin* places the Foundation in the Year 1200, and ſays this Houſe was a Daughter of *Melliſont*.

In the Province of *MUNSTER*. In the County of *WATERFORD*.

MOTHIL *Abby.*

AT *Mothil*, was an Abby of the Invocation of St. *Brogan*, and St. *Croan*; but it is a difficult matter to decide, whether it was of this Order, or of the *Regular Canons*; I rather believe it to have been of the latter, and refer the Reader to that Order.

In

In the County of *CORK.*

CHORE *Abby.*

AT *Chore* was an Abby, which ſome call *de Choro Benedicti*, of *Benedict's Choire*; the *Iriſh* call it *Monaſter-Ore*, and the *Engliſh*, *Chore*. It was a Daughter of the Abby of *Nenay*, or *Magy*, under the Invocation of *Our Lady*, founded in the Year 1180, by the famous *Giraldines*, Gentlemen of *Engliſh* Extraction. *Jungelin* looks upon the *Barries* as Founders, and places this Houſe in the Biſhoprick of *Clone*, in *Ulſter*; but he miſtakes, for he owns himſelf, that *Flatsbury* places it in the County of *Cork*, in the Biſhoprick of *Cloney*, which is in that County; this, he ought to have conſented to, there being now no Biſhoprick of *Clone*, or *Cloniſh*, in the Province of *Ulſter*.

MAUR *Abby.*

AT *Maur*, or *Mawr*, was the Abby *de Fonte Vivo*, or of the *Living Spring*, which *Henriquez* calls the Abby of *Re*. It was founded in the Year 1172, by *Dermot Cormac*, King of *Leinſter*, and was a Daughter of the Abby of *Baltinglas*, whence the firſt Monks came to ſettle in the Biſhoprick of *Roſs*, in the County of *Cork*.

FERMOY

Ciſtercians.

FERMOY *Abby.*

AT *Fermoy*, on the *Broadwater*, or *Aven-more*, that is, the Great River, was the Abby call'd *Our Lady de Caſtro Dei*, or of the *Caſtle of God*, founded by the *Roches*, and a Daughter of the Abby of *Lancaſter* in *England*. *Jungelin* ſays it was a Daughter of *Furneſs* in *England*, and founded in the Year 1170. He farther adds, that there is another Abby *de Caſtro Dei*, in the Dioceſe of *Kiloom*, or *Cloniſh*, which was not founded till the Year 1209, and that was a Daughter of the Abby of *Swiry*, or of *Nenay*, but he ſtill believes them to be the ſame, and yet it is likely that they might be two different Houſes. But I cannot allow of *Jungelin*'s placing this Abby of *Fermoy* in the Biſhoprick of *Kiloom*, dependant on the Archbiſhoprick of *Armagh*, and conſequently in *Weſt Meath*, tho' he owns that *Flatsbury* and Dr. *Keting* place it in the County of *Cork*, and he might have added to them *Ware*; for it is certain that this Abby was only in the County of *Cork*. *Jungelin* himſelf owns that it gives the Title of a Viſcount in the Family of the *Roches*; but that Viſcountſhip is in the County of *Cork*, and not in *Meath*. I ſuppoſe he made the Miſtake, by taking the Biſhoprick of *Cloney* for that of *Kiloom*; the latter being in *Meath*, the other in the County of *Cork*, and under the Archbiſhoprick of *Caſſel*.

TRA-

TRACTON *Abby.*

AT *Tracton* was the Abby of the ſame Name, otherwiſe call'd in *Latin*, *de albo Tractu*, founded in the Year 1224, by the *Macarties*, *Iriſh* Men of Quality. The Abbats of *Tracton* ſate in Parliament as Spiritual Peers.

GLANDY *Abby.*

AT *Glandy*, in the Dioceſe of *Cork*, was the Abby of *God's Vale*, a Daughter of the Abby of *Geripont*. See what is ſaid of it in the County of *Kilkenny*.

In the County of *KERRY.*

KYRIE ELEISON *Abby.*

AT *Odorney*, near the Town of *Ardart*, was the Abby of *Kyrie Eleiſon*, a Daughter of the Abby of *Nenay* or *Magy*, not far from the Caſtle of *Lixnaw*, on the River *Broik*, and founded in the Year 1154, by the *Fitz-Morrices*, ancient Barons of *Lixnaw*. *Chriſtian*, who was one of the moſt renowned Biſhops of *Liſmore*, and Legate Apoſtolick in *Ireland*, was bury'd in this Abby, in the Year 1186.

In

Ciſtercians.

In the County of *CLARE.*

Our Lady's *Abby.*

AT *Corcamer*, or *Corcumres*, was the Abby of *Our Lady of the Fruitful Rock*, founded in the Year 1194, by *Donald O-Brian*, King of *Limerick*, or his Son, in the Year 1200. Some ſay it was in 1196, others in 1197. *Jungelin* is of the laſt Opinion. This Houſe was ſeated in a very pleaſant Place in the County of *Clare*, as *Jungelin* allows, and yet he gives it to the Biſhoprick of *Fernes*, which is a great miſtake. This Abby was a Daughter of that of *Furneſs* in *England*. *John Abbat* of this Monaſtery, was made Biſhop of *Kilmacduagh*, by Pope *Marti* the 5th, in the Year 1418.

In the County of *LIMERICK.*

Kilsane *Abby.*

Jungelin calls it *Kilſon*, and ſays it was a Daughter of *Petra Fertilis*, and had been once an Abby, founded in the Year 1198, but that it was afterwards only a Cell belonging to the laſtmention'd Abby of Our Lady of *Corcomer*.

Nenay

NENAY *Abby.*

AT *Nenay*, otherwiſe call'd *Mag*, or *Magius*, becauſe it is built on the Bank of the River *Mag* or *Magy*, was a Famous Abby, indifferently call'd by both Names. It was a Daughter of the Abby of *Mell*, and became afterwards the Mother of many others. The Founder was one *O-Brian* King of *Limerick*, in the Year 1148. *Jungelin* places the Foundation in 1151, and tells us, that *John*, King of *England* confirm'd to this Abby the Lands of *Kilnalmekan*, on which it was ſeated, thoſe of *Atherohan* and ſeveral others, his Letters Patents bearing Date the Twelfth Year of his Reign; and that the *Iriſh* call this Houſe *Monaſter-na-Maigghe*. The Abbat of *Nenay* was one of the Lords Spiritual, and ſate in Parliament.

FEAL *Cell,*

SEated on the utmoſt Borders of the County of *Limerick*, next the County of *Kerry*, was united to the Abby of *Nenay* above ſpoken of. *Jungelin* calls this Cell *Fely*, or *Felick*, and ſays it was firſt an Abby, and then a Priory, and founded in the Year 1188, being of the Line of *Clairvaux.*

WONEY *Abby.*

AT *Woney* otherwiſe call'd *Wetheny*, ſome Miles diſtant from the City of *Limerick*, was an Abby, founded in the Reign of King *Richard* the Firſt, ſurnam'd *Cœur de Lyon*, in the Year 1189,

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Ciſtercians. 1189, according to *Ware*, who adds, that ſome others have given this Foundation to the Year 1205, by which he ſeems to mean the Authors of the *Monaſticon Anglicanum*, for in that Work I find the Foundation in the latter of thoſe Years, by one *Walter*. By a Charter he gave many Lands *to the Abbat and Monks of* Wotheny *in the Territory of* Wotheny-o-Cathelau *and* Wodeny-o-ſlian, *all the* Theud *or Feof of* Wodeny Fidenwide, *in which the Town of* Clofene *is ſeated, with the Moyety of the Water of* Wolkerne, *near the Water of* Clodagh. Theſe are the Words of the Foundation Charter. This Abby was a Daughter of that of *Savigny*, of the ſame *Ciſtercian* Order, in the Dioceſe of *Avranches* in *Normandy*; for there were Monks taken out of that Abby of *Savigny* and ſent over to found this of *Woney*, which is that which makes ſome Monaſteries be call'd the Daughters of others. To conclude, the Abbat of *Woney* had the Honour of being a Lord Spiritual, and ſitting as ſuch in the Houſe of Peers.

In the County of *TIPERARY.*

HORE *or* CASSHEL *Abby.*

AT *Caſhel*, an Archiepiſcopal See, was an Abby of the Invocation of *Our Lady*, otherwiſe call'd *Hore-Abby*. The Founder thereof was an Archbiſhop of that Place in the Year 1272. He gave to this Houſe the Poſſeſſions of an Abby of *Benedictins*, which was near the Cathedral

dral of that City. This Archbiſhop was *David Mac-carvil*, of the Houſe of the *O-Carols*, who in the Year 1260 turn'd the *Benedictins* out of that Abby, and put *Bernardins* or *Ciſtercians* into their Place, whom, ſome ſay, he brought from the Abby of *Melliſont*, others pretend it was from *Clairvaux*. Such as deſire to be inform'd of the occaſion upon which he expell'd the *Benedictins*, to ſupply it with *Bernardins* or *Ciſtercians*, may learn it from the following Words, taken out of the Records in *Ireland*. *In the Days of* David Mac-Carwil, *Archbiſhop of* Caſhel, *there was a certain Abby of* Black Monks, (that is, Benedictins) *near the Church of St.* Patrick *at* Caſhel, *founded in Honour of St.* Mary; *and the aforeſaid* David, *having told his Mother, that he dreamt that the aforeſaid* Black Monks *would have cut off his Head; by the Advice of his Mother, he remov'd thoſe Monks, and gave their Lands and Poſſeſſions to the new Abby, which he founded in the Year* 1260. After this, it cannot be deny'd but that the Abbat *Jungelin*, tho' himſelf a *Bernardin*, had good reaſon to repreſent the Cauſe of the Misfortune of the *Benedictins* as very ridiculous. The Founder likewiſe gave to this Houſe an Hoſpital in the ſame City, which had been Founded by one *Latimer*, an *Engliſh* Knight. To conclude, the ſame Archbiſhop taking upon him the *Ciſtercian* Habit was bury'd in this Abby, after having been 35 Years Archbiſhop of *Caſhel*.

Ciſtercians.

HOLY

HOLY CROSS *Abby.*

SO call'd becauſe in it was ſaid to be preſerv'd, and venerated, a Piece of our Saviour's Croſs, and it enjoy'd very great Immunities. The Abbat was a Lord Spiritual, and as ſuch ſate in the *Iriſh* Houſe of Peers; tho' *Ware* has not taken Notice of it. This Abbat was alſo ſtil'd Earl of *Holy Croſs*, the Lands of his Abby having long been an Earldom in the County of *Tiperary*, but that Title was extinct with the Suppreſſion of Abbies, and all united under the County of *Tiperary*. The *Monaſticon Anglicanum* has the Foundation Charter of this Abby at length, and it begins thus: Donald, *by the Grace of God, King of* Limerick, *to all Kings, Dukes, Earls, Barons, Knights, and other Chriſtians of whatſoever degree throughout* Ireland, *perpetual greeting in* CHRIST. The Biſhop of *Liſmore*, Legate of the Holy See in *Ireland*, the Archbiſhop of *Caſhel*, and the Biſhop of *Limerick*, ſign'd that Charter as Witneſſes. King *John* confirm'd this Foundation, when he was only Earl of *Morton*, and Lord of *Ireland*. *Jungelin* ſays, it is almoſt incredible, what a Number of *Iriſh* Catholicks ſtill continue their Reſortto this Church, much venerated for its Sanctity, on account of the Piece of our Saviour's Croſs kept there. The Abbat of the *Holy Croſs* was commonly Vicar General of the *Ciſtercian* Order in *Ireland*. All we have to add is, that this Abby of the *Holy Croſs* was a Daughter of that of *Nenay*, or *Magy*, (of which we have treated above,) and of the Line of *Clairvaux*.

OUR

Our Lady's *Abby.*

AT *Kilcoul* was the Abby of *Our Lady of Albicamps*, or *Alvicamp*, which *Jungelin* calls *Awicamp*, or *Auricamp*, founded in the Reign of King *Henry* the Third, about the beginning of the Thirteenth Century, by *Donald O-Brian*, King of *Limerick*, juſt above ſpoken of. The ſame Abbat *Jungelin* aſſigns this Foundation to the Year 1209. This Houſe was a Daughter of the Abby of *Jeripont*. The *Monaſticon*, Vol. 2. p. 1029, has the Foundation Charter of this Abby at length, but ſays it was call'd *Killeconil*. So ſays Mr. *Alemand*, but it is to be queſtion'd whether he be not in a miſtake, conſidering the difference between the two Names of *Kilcoul* and *Killeconil*; beſides that the *Monaſticon*, as before quoted, places *Killeconil* in the Province of *Leinſter*, whereas he places *Kilcoul* in the County of *Tiperary* and Province of *Munſter*. How to reconcile this Difference I know not, but the *Monaſticon* adds, that at *Killeconil* were the Monuments of the Viſcounts *Ikerin*, of the Family of the *Butlers*.

Suiry *Abby.*

AT *Inis-launog* was an Abby call'd *Suiry*, from its being ſeated on the River bearing that Name, between *Cahir* and *Clonmel*, in the Dioceſe of *Liſmore*. It was of the Invocation of *Our Lady*, with the Addition of the Place. Moſt of the Foundations in *Ireland* were dedicated to the Bleſſed Virgin, the *Iriſh* bearing particular Devotion to the Mother of Our Saviour. This

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Ciſtercians. Houſe, according to ſome, was founded in the Year 1100, and St. *Bernard* has mention'd it, ſpeaking *de Monaſterio Suirienſi* in *Ireland*. *Jungelin* ſays it was in 1151, others in 1159, and ſome bring it ſtill later, ſaying it was founded in the Year 1172, by *Donald-O-Brian*, King of *Limerick*, who was the Founder of ſo many Religious Houſes in *Ireland*. *Ware* tells us, that this Difference ariſes from the Monks having reſided elſewhere before they came to *Inis Launogh*, or *Iniſlaunaghi*. Laſtly, *Colgan* will have it, that St. *Pulcherius* had founded the Abby of *Inis-Launogh* long before that Time, and that King *Donald-O-Brian* only repair'd it, and adds, that what he did to it to deſerve the Name of a Founder was not till the Year 1187, and then in Conjunction with *Malachy O Felan*, Prince of the *Derii* or *Deſii*; that the Abby was very beautiful, and had in it a Chapel which had been conſecrated by St. *Patrick*, and a Spring that cur'd many Diſtempers. It is to be obſerv'd that there are ſome who call it *Inis Leamhnaghta*, a peculiar Name in thoſe Parts. The learned *Nicholas Fagan*, an *Iriſh* Man, who had been Abbat of *Inis Launogh*, and afterwards Biſhop of *Waterford*, Dy'd and was bury'd there in the Year 1617.

In the Province of *CONNAUGHT*: In the County of *GALWAY*.

KNOCKMOY *Abby*.

THIS Abby was alſo call'd *De colle Victoriæ*, that is, *of the Hill of Victory*, becauſe *Charles*

Charles O Connor, Lord of *Connaught*, surnam'd *Crouderg*, or *Red-Hand*, the Founder of this House, in the Year 1189, gain'd a Victory in that Place, which was the Occasion of the Foundation. He there took the Habit of a *Bernardin*, or *Cistercian*, and was also bury'd there. This House was a Daughter of the Abby of *Boyle*, of the Line of *Clairvaux*. *Jungelin* says this Foundation was in the Year 1190, but others carry it on to the Year 1200. In 1262, *Thomas O Conor*, Archbishop of *Tuam*, united the Rectory of *Idermada* to this Abby with the Consent of the Lord of *Idermada*. Cistercians.

In the County of *MAYO*.

Clare-Island *Cell*.

IN the Island of *Clare* was a Cell of this Order, which, as *Ware* informs us, was annex'd to the Abby of *Knock-moy* last mention'd *Jungelin*, on the contrary says it was an Abby *de Clero*, or *of the Clergy*, in *Irish Monaster-ni clerch*, or *Cleary*, because of its being seated in the Isle of *Clere* or *Clare*; that it was founded in the Year 1224, and that the first Monks were brought to it from the aforesaid Abby of *Knock-moy*. He adds, that about the middle of that Century wherein he wrote, there were People living who remember'd they had seen Monks in this Abby, and that it was then standing, well built and full of Pictures; as also that it was in the Diocese of *Allade*, tho' others affirm it to be in the

Ciſtercians. Dioceſe of *Killala*, or *Elienſis*; but he ſhould have underſtood, that thoſe different Names ſignify one and the ſame Biſhoprick.

In the County of *ROSCOMON.*

St. Peter's *Abby at* Athlone.

IN the Town of *Athlone* was the Priory of St. *Peter*, or of *Innocence*. *Ware* ſays there was an Abby in this Town, which bore two Denominations, that of St. *Peter*, and that of St. *Benedict*, which had given occaſion to ſome to ſay, that it was of the Order of St. *Benedict*, while others, on the contrary, affirm'd it was of the *Ciſtercian* Order; and this has alſo mov'd us to place two Abbies in the Town of *Athlone*, and to give that of St. *Peter*, or of *Innocence*, to the *Bernardins*, or *Ciſtercians*, and that of St. *Benedict* to the *Benedictins*; and the rather, becauſe ſeveral Authors aſſure us there were two Abbies in that Town. See more in the Order of St. *Benedict*. *Jungelin* calls this Abby of *Athlone* by the Name of *God's Bleſſing*, and ſays it was founded in the Year 1150, in Honour of St. *Peter* and St. *Benedict*, and that it ſtood in that part of the Town which was in the County of *Roſcomon*.

Boyle *Abby.*

Boyle is a Town which ſome Geographers place on the River *Shanon*, at the Edge of the

the Bog of *Alyne*, whereas *Ware* places it on the River *Bouely*, which gave its Name to that little Town, and with much more probability; howſoever it be, there was in that Place a famous Abby, a Daughter of that of *Mellifont*. *Ware* farther obſerves, that it was not always in the ſame Place, but was firſt ſettled at *Grelleck*, in the Year 1148, and that the firſt Abbat was *Peter O Mordagh*, afterwards made Biſhop of *Clonfert*. The Abbat *Hugh O Macain* tranſlated it to *Drom-conaid*; his Succeſſor, *Mourne O Dubhei*, plac'd it at *Buinſin*, and laſtly at *Boyle* in the Year 1161. But he muſt of neceſſity be miſtaken, or in the wrong, when he ſays, that the firſt Abbat *Peter O Mordagh* liv'd till the Year 1171; for *Jungelin*, who gives the Account of that Foundation from an Anonymus *Iriſh* Author, obſerves it was *Morrice O Dhubbay*, who ſettled this Abby at *Boyle* and dy'd there in 1174, and not *Peter O Mordagh*, who that Author ſays dy'd before *Hugh O Macain* ſucceeded him, that this *O Macain* tranſlated the Abby to *Drom-conaid*, and that his Succeſſor *O Dubbay* had not been three Years in that Place, before he remov'd it to *Buinſin*, where in like manner he ſtay'd two Years and an half, and then tranſlated it to *Boyle*, where it ever after continu'd. Thus, according to *Ware*, thoſe Tranſlations would not have hapned till the Thirteenth Century, unleſs that Abbat had reſign'd, and liv'd to ſee Two other Abbats after himſelf, whereof we have no Proof; or elſe that Firſt Abbat muſt have dy'd between the Years 1148 (when that Abby was firſt Founded) and 1161, (when it was fix'd at *Boyle*.) Neither does *Camden*'s Computation agree with *Ware*'s, for he places not the Foun-

Ciſtercians.

Cistercians. dation of this Abby of *Boyle* till the Year 1152; but there can be no Mistake in placing it about the middle of the Twelfth Century. It is also observ'd, that almost all the Abbats of *Boyle* were Bishops, but had not the Dignity of Spiritual Peers and sitting in Parliament. There are still Catholick Abbats of *Boyle*, who live incognito, when they are in *Ireland*. In the Year 1644, *Donat O Daley* surnam'd the Great, and the most famous *Irish* Poet, was bury'd in this Abby; and most of the Prime Men of *Ireland* desir'd to be bury'd in this House, for the great Reputation of its Sanctity. Many also resorted to it in Pilgrimage from all Parts, as to a Place of singular Devotion.

In the Province of *ULSTER*.

In the County of *DOWN*.

Down *Abby*.

IN the Town of *Down*, from which the County has its Name, was an Abby, founded as some say by one of the Family of the *Bagnals*, *English* Men of Quality settled in *Ireland*. The Time of its Foundation was in the Twelfth Century.

Glangragh *Abby*.

Ungelin places in this County the Abby of *Glangragh*, or *de Valle Charitatis*, of the *Vale of Charity*, founded in the Year 1200. It was a Daughter

Daughter of the Abby of *Swirry*, of the Line of *Clairvaux*. *Ware* takes no Notice of it, nor is its Situation well aſcertain'd, for there are ſome who place it in the Province of *Ulſter*, and others in the County of *Meath* in the Dioceſe of *Kiloom*, which is the Province of *Leinſter*. Ciſtercians.

Grey *Abby*.

AT *Leigh* was the Abby of *God's Yoke*, commonly call'd *Grey Abby*, under the Invocation of Our Lady. It was founded in the Year 1193, or according to others 1197, by the Wife of the famous *John de Courcy*, an *Engliſh* Nobleman and General, and ſhe was bury'd in it. This Houſe was a Daughter of the Abby of *Holmcoltram*, in the County of *Cumberland* in *England*. There is an Abby in *France*, call'd like this of *God's Yoke*, in the Dioceſe of *Lyons*.

Comber *Abby*.

AT *Comerer*, call'd alſo *Comber*, was an Abby founded in the Year 1199, by the *Whites*, an *Engliſh* Family long ſettled in *Ireland*. This Abby was not very conſiderable, but it is to be obſerv'd, that in the *Ciſtercian* Order there are none but Abbies, and this was a Daughter of the Abby of *Alba-landa* in *Wales*, of the Line of *Clairvaux*.

Inis *Abby*.

AT *Inis*, or the Iſland, was an Abby under the Invocation of Our Lady, founded in the Year 1180, by the Famous *John de Courcy*, an

Ciſtercians. *Engliſh* Nobleman. There occurs ſome matter of doubt in relation to this Abby of *Inis*, for *Ware* calls it *Inis Courcy*, that is, the Iſland of *Courcy*; and yet *Jungelin* tells us he has a Manuſcript, by which it appears that this Abby is miſnam'd, and that it is of an ancienter ſtanding; But we find in the Annals of *Ireland*, that it was ruin'd in the Year 1001, by *Sitricus* the *Ouſtman* King. Thus *Ware* and *Flatsbury* having plac'd this Foundation in the Year 1187, that Date muſt be taken for the Tranſlation of the *Ciſtercian* Monks into the Abby of *Inis*, they being before at a Place call'd *Carrig*, as it is to be ſuppos'd that the Tranſlation was made by *John de Courcy*. This Abby was a Daughter of that of *Furneſs* in *England*, and in the Archives of the Kingdom is ſtil'd no other than a Cell of the ſame.

Newry *Abby.*

IN the Town of *Newry* was an Abby of the Invocation of *Our Lady of Newry*, or St. *Patrick of Newry*, becauſe dedicated to the Bleſſed Virgin, and to St. *Patrick*. In *Latin* it was call'd *Neuoracenſe Monaſterium*, and the *Iriſh* Name of it being *Monaſter ibhair chuin Tragha*, it was alſo call'd *Ibracenſe Monaſterium*, unleſs the Name *Ibracenſe* denotes the Abby of St. *Ibare*, of *Regular-Canons*, in the Iſle of *Beg-Ery*, or *little Ireland*, on the Coaſt of the County of *Wexford*, before ſpoken of in its place. This Houſe of *Newry* was founded in the Year 1153, by *Mac-Loghlin*, Monarch of all *Ireland*. Some are of Opinion, that St. *Malachias*, Biſhop of *Down*, was the Founder; but it is certain, he

Was

was only a Benefactor, for the Foundation Charter is in the *Monasticon Anglicanum*, Vol. 2. p. 1051, and in the Abridgment thereof, p. 239, the said Charter begins thus: Maurice MacLoghlin, *King of all* Ireland, *to all the great Men, Under-Rulers, Princes, Dukes*, &c. *Know ye, that I, with the unanimous Approbation and common Consent of the Great Men of* Ulster *and* Ergal *and of* Dueagh, *viz.* Doncad O Cerbait, *King of all* Ergal, *and his Son* Murcad *King of* Dineth *and* Tricased Erther; *and of* Corla *King of* Ulster, *and of* Donald O-Hede *King of* Dneath, *have given and confirm'd, in Honour of St.* Mary *and St.* Patrick, *and of St.* Benedict *the Father and Founder of the* Cistercian *Order, to the Monks serving God*, &c. Then follow the uncouth Names of several Lands he gives them. Those that sign'd this Charter were, first *Gallamacliagh* Archbishop of *Armagh*, holding his Crosier in his Hand; *Ed. O Killedy*, Bishop of *Ergal*, that is of *Louth*; *Muriac O Coffan*, Bishop of *Tireheogain*, that is, of *Tyrone*, or *Clogher*; *Molissa mac Inclenicur*, Bishop of *Ulster*, that is, of *Down*; *Gallacomide O Cavan*, Bishop of *Tirconel*, that is, either of *Londonderry*, or *Rapho*; the King of *Fermanagh*, and several other Petty Kings, and great Men. All these Particulars are here mention'd, to show that in former Ages those Monarchs did nothing without the Advice and Consent of the Nobility of *Ireland*, as well Spiritual as Temporal; that the petty Kings of the Island who were subject to them compos'd their Council of State, and were the Peers of the Kingdom, and that the General Assembly of the States of *Ireland* was held Yearly at *Tarag* in the County of *Meath*. However Dr. *Keting*, Cistercians.

Ciſtercians. *Keting*, an *Iriſh* Writer, aſſigns this Foundation to a King of *Urgal*, whoſe Name was *O Kearwil*, in the Year 1142, and ſays, he founded this Houſe by the Perſuaſion of S. *Malachias*, Biſhop of *Down*. *Ware* will have that Holy Prelate to have been the Founder himſelf in the Year 1144, and the Abbat *Jungelin* aſſures us, that all the Catalogues he has of his Order do maintain this Aſſertion. Yet, for my own particular, I ſhould rather adhere to the Foundation Charter laid down in the *Monaſticon Anglicanum*, as has been ſaid above, for that is an Affirmative, whereas the other Aſſertions are rather Negatives, as producing no Charter, and there is a Maxim in the Civil Law which tells us, *that more credit is to be given to one that Affirms, than to a thouſand that Deny*, which may be a Rule in all Caſes. In ſhort, that Foundation Charter is ſuch a Teſtimonial that nothing can come in competition with it. At length the Abby of *Newry* was converted into a Collegiate Church by King *Henry* VIII, and Nine Years after that it was totally ſuppreſs'd, and given to one *Bagnal* who was then Marſhal of *Ireland*, but of *Engliſh* Extraction, who made it his dwelling Houſe; and ſeveral Perſons reſorting to it, in a ſhort Time it increas'd to a ſmall Town.

In

In the County of *LODONDERRY.*

Our LADY *of the Clear Spring Abby.*

AT *Moy-Coſcain* was the Abby of *Our Lady of the Clear Spring*, founded in the Year 1218, in the Dioceſe of *Londonderry*; but by whom I have not yet found, for Authors do not mention it, and I cannot altogether rely on the Oral Traditions the *Iriſh* now living have receiv'd concerning the Antiquities of their Country, tho' they are to be credited in what they have ſeen, becauſe the *Engliſh* have us'd all their endeavours to obliterate the Memory of paſt Times, and to keep thoſe People in Ignorance, eſpecially the Catholicks. Neither do *Ware* or *Jungelin* ſay any thing of that Founder. *Jungelin* only tells us, that this Abby was ſeated on the Bank of the River *Band*, twenty Miles from *Londonderry*, and finds Fault with *Ware*'s placing it near that City. *John*, Abbat of this Houſe of *Clear Spring*, was made Biſhop of *Londonderry*, by Pope *Boniface* IX. in the Year 1401, which ſhews that the Popes formerly diſpos'd of the Biſhopricks in *Ireland*.

In the County of *TYRCONNEL.*

SAMARIA *Abby.*

AT *Aſrbo*, or *Eſarva*, was the Abby call'd of *Samaria*, becauſe *Giraldus Cambrenſis* calls the

Ciſtercians. the River which runs by it *Samarius*, which has ſomewhat puzzled the Abbat *Jungelin*. *Ptolemy* calls that River *Ricius*, other Geographers give it the Name of *Trovis*, and ſome that of *Trobis*, becauſe the *Iriſh* very often make little or no Diſtinction between the *b* and the *v* Conſonant, in their way of Pronouncing, which perhaps they might take from the *Spaniards*, from whom they are ſaid to be partly deſcended. The River we are here ſpeaking of is the ſame which runs from the *Logh* of *Earne*. This Abby of *Samaria* was a Daughter of the Abby of *Boyle*, and was founded in the Year 1179 by *Roderick O Cananan*, an *Iriſh* Nobleman, Governor of the County of *Tyrconnel*; tho' ſome others will have it to have been founded by his Succeſſor whoſe Name was *Flagh Arti*. *Camden* aſſigns the Foundation to the Year 1188, but the Annals of the Abby of *Boyle* place it in 1184, and *Flatsbury* in 1178. Neither do Authors agree any better about the Founder, for *Jungelin* quotes a Fragment of Hiſtory, which makes the Founder to have been one *O Moeldor*, of the Family of the *Connels*, or *Tyrconnels*. However there are ſtill ſome that ſay, this Abby was ſituated in the Lands of the *O Donnels*, near to a Cataract, or Fall of Water in the River *Samher*, or of *Samaria*, and that this Cataract or Water-Fall has produc'd the Name of *Eaſrua*, *quaſi aqua ruens*. This Abby is alſo call'd *Inis-ſamher*, or of the *Iſland of Samaria*. Many *Iriſh* Noblemen choſe to be bury'd there, and there was an Abbat of this Houſe, who became a *Franciſcan* Frier, and was bury'd in the Monaſtery of the Order of St. *Francis* which was at *Donegal*. To conclude, *Thomas* Abbat of *Samaria*

A Dominican Friar.

Samaria was made Biſhop of *Rapho*, in the Year 1314. Ciſtercians.

HILFOTHUIR *Abby.*

THere was alſo in the ſame County the Abby of *Hilfothuir*, founded in the Year 1194, by one of the *O Dogharties*; but the Wars oblig'd the Monks to forſake that Houſe, which was at laſt united to that of *Aſrhoe* or *Samaria*, whoſe Daughter it was. *Jungelin* only makes mention of this Houſe.

MONASTERIES *of* DOMINICANS, *otherwiſe call'd* FRIERS-PREACHERS *and* BLACK-FRIERS, *in the Kingdom of* Ireland.

THIS Order, which is look'd upon as the firſt of the Four Orders of *Mendicants*, (becauſe the Pope's Bull for confirming or eſtabliſhing of it is antecedent to thoſe of any of the others) appear'd almoſt as ſoon in *Ireland* as there were Monaſteries of the ſame in other Parts of *Europe*. *Fontana*, *Malvenda*, and ſome other *Dominican* Authors, will have it, that St. *Dominick* himſelf went over into *Ireland*, and that he there built an Houſe of his Order, which was call'd *Domus Domini*, the Houſe of the Lord, or *Domus Dominici*, the Houſe of *Dominick*; but in regard this they do not tell us in what Part of *Ireland* this Houſe was ſituated, nor ſo much as give it a Place among the reſt, Dominicans.

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Dominicans.

reſt, I much queſtion whether St. *Dominick* ever was in *Ireland*, and much more whether he built ſuch an Houſe; nor do I alone diſpute this Point, but even *Fontana* above-mention'd ſeems to doubt it. That Author rather believes that *Reginald*, who was one of that Saint's Companions, repair'd to the famous *O-Donnels* in the Province of *Ulſter*, from St. *Dominick*, who by his Letters recommended his Order to them, and that thoſe *Iriſh* Noblemen immediately caus'd a fine Monaſtery of *Dominicans* to be built in the Town of *Londonderry*; but the Hiſtorians of that Order not aſſigning the Time of the Foundation of this Houſe before the Year 1274, it is ſo far from being the firſt of that Order in *Ireland*, that there were ſeveral others before it, for I find ten or twelve built about the beginning of the thirteenth Century. As for inſtance, that of *Dublin* is ancienter, for it was built in the Year 1224, being the beginning of that ſame Century. The Monaſtery of *Droghedagh* is of the ſame Date, next thoſe of *Kilkenny*, *Waterford*, *Limerick*, *Cork*, *Molingar*, *Carlingford*, and ſome other Places, are within a few Years of the ſame Time, as will hereafter appear.

Let us therefore ſhow the Reaſon why the *Dominican* Writers have ſaid that St. *Dominick* went over into *Ireland*, and built an Houſe there call'd *Domus Domini*, or *Domus Dominici*, the Lord's Houſe, or *Dominick's* Houſe, as before mention'd; and to that End we muſt obſerve, that all *Iriſh* Authors agree, that St. *Modomnoc*, otherwiſe call'd *Dominick*, paſs'd over, out of *England* into *Ireland*, ſome ſay in the fifth, and others in the ſixth Century, and that he built

built a Church in the County of *Offory*, which was call'd *Domus Dominici*, the House of *Dominick*; that it was this St. *Dominick* of *Offory* who first brought *Bees* into *Ireland*; and thus this Church of St. *Dominick* of *Offory* had been built above six Centuries before the other St. *Dominick* we are now speaking of was born into the World. It will not be improper to add a few Words concerning the Controversy there is among Authors about deciding whether there were *Bees* in *Ireland* before that St. *Dominick* went over thither. Those who affirm that *Ireland* is beholding to that Saint for the Benefit of having *Bees*, quote *Solinus*, who speaking of that Island before the Birth of our Saviour, says thus, *There are no Snakes, few Fowls, no Bees, insomuch that if Dust or small Pebbles be carry'd from thence into other Parts and scatter'd among the Hives, the Swarms forsake their Hony-combs:* And St. *Isidorus* said the same in the sixth Century, which seems to be convincing. However, since St. *Isidorus* only copy'd *Solinus*, without giving himself the Trouble to examine whether the Fact were true, and considering that *Solinus* affirms many Falshoods in that same Place, saying there are scarce any Fowls in *Ireland*, and that the very Earth and little Pebble Stones carry'd from thence into other Countries drive away the *Bees*; I am very apt to believe that there were always *Bees* in *Ireland*, since *Bede*, who is a very ancient Writer and of great Authority, tells us, that *Ireland* was *an Island abounding in Milk and Honey*; besides that, we find in the Rules of most of its Saints who liv'd in the fifth Century, that their Monks were to eat Hony. This we find more particularly in the Rule of St. *Albeus*, which was compos'd about

Dominicans

the

Dominicans.

the latter End of the fourth Century, the Words of it are theſe, *When they ſit at Table, let there be brought to them Herbs or Roots waſh'd with Water in clean Diſhes, alſo Apples, Ale, and from the Hives the Breadth of an Inch of Hony, that is, ſome Combs.* Hence I conclude, that Honey was very plentiful in *Ireland*, ſince the Monks, who liv'd very poorly, commonly did eat of it, and conſequently there were *Bees*, for otherwiſe the Honey would have been very dear there, if imported from abroad; beſides that the Words, *to be brought from the Hive*, do expreſs that there were actually *Bees*, as there were Roots, Apples, Ale and Cyder. *Congal*, *Rothus* and *Cambrenſis* had therefore good Reaſon to make a Jeſt of *Solinus*, and to reprove St. *Iſidorus* who copied him ſo inconſiderately.

However, tho' the Monaſteries of the *Dominicans* in *Ireland* were ſome of the ancienteſt of the Order, which was not ſettled till the Beginning of the thirteenth Century, yet they did not at firſt make a diſtinct Province; but were compriz'd in the *Engliſh* Province for above two Centuries, till at length Pope *Paul* the Third made *Ireland* a diſtinct Province, after this manner.

The Monaſteries of the *Dominicans* in *Ireland* were grown ſo irregular in the fifteenth Century, that the Diſorder oblig'd ſome Houſes to reform. Thoſe of *Droghedagh*, *Ban* and *Colrain* began. *Fontana* adds another, which he calls of *Joachie*, but as he does not aſſign its Situation, I know not where to place it, and I am more at a Loſs, becauſe the other Writers of this Order have made no mention of it, nor is it ſo much as in the Regiſters of the *Dominicans* among others, which makes

makes me believe it is a Corruption of the Word; and I know not which it can be, unless he means *Youghil* in the County of *Cork*. This Beginning of a Reformation prevail'd upon *Joachim Turrianus*, General of the *Dominicans*, to give orders that all the Monasteries in *Ireland* should in like manner be reform'd, *because it is reported, that all the Convents are depriv'd of the native Brethren and others, and corrupted with evil Manners*; These are the very Words, as they are found in the Registers of the Order. In the Year 1518, this Reformation was turn'd into a distinct Congregation, yet still depending on the Province of *England*, but not long after Pope *Paul* III. made it a Province, in the Year 1536, which was allow'd of and confirm'd by the general Chapter held at *Rome* in the Year 1558, and then the Province of *Ireland* was the three and twentieth of the Order, but had no Place or Vote in the General Chapters held afterwards; and it was not till that which was held at *Milan* in the Year 1622, that it began to enjoy the Privilege of a Province, which was somewhat too late, for then the Order subsisted only *incognito* in *Ireland*. However the *Dominicans*, as well as the other Mendicants, have kept some footing in that Kingdom, tho' not publickly in Monasteries, yet after a private manner. I find also in the Records of this Order, that in *January* 1643, a Chapter was held in the City of *Kilkenny*, wherein the Diffinitors were chosen for the General Chapter, that was to be held the ensuing Year. Those that were present at the aforesaid Chapter of *Kilkenny* were, *F. Albert Obrian* the Provincial, of the noble Family of the *Irish Obrians*, who were Kings of *Limerick* and Earls

Dominicans.

Dominicans.

of *Thomond*, or *Clare*; the Diffinitors were the Fathers *Oliver Darcy*, of the Family of the Lords *Darcies* of *English* Extraction, *Dominick O Connor*, whose Ancestors were Kings of *Ireland*, *Humbert Dolphin*, and *Thaddy Moriarti*.

In the General Chapter held afterwards at *Rome*, in the Year 1654, at which the Provincial and Diffinitors abovenam'd were present, it was ordained, that the Monasteries of *Limerick*, *Cashel*, *Athenry* and *Colrain* should be Colleges of the Order, for Religious Men to study; for tho' the Religious Men in *Ireland* appear'd publickly in a Secular Habit, yet in their private Communities they wore the Habit of their Order, celebrated the Divine Office, said Mass, heard Confessions, instructed the Catholicks, who were very numerous in that Kingdom; and the young Friers had their Schools to qualify them to instruct others, having, as has been said, their peculiar Colleges, and receiving Novices who afterwards profess'd in the Order.

I find likewise in the Registers of the General Chapter held at *Rome*, these following Words: *Whereas nothing is certainly known concerning the Antiquity of the Monasteries of this Province, or of their Boundaries or Districts, we will, and decree, that for the future the Priors among themselves take Place according to the Antiquity of their Monasteries collected from an ancient Manuscript by* James Ware, *Knight, as it was ordain'd at the Congregation held* pro Interim *at* Cork, *in the Year* 1640. *And the said Ordination we do in particular confirm and revive. But for the assigning of the respective Limits of all the Monasteries in the Province of* Leinster, *we appoint the Brothers*, &c. *In* Munster *the Brothers*, &c. *in* Connaught *the Brothers*, &c.

and

and in Ulſter *the Brothers*, &c. By which it appears that it was not in the Power of that General Chapter to fix, with any Certainty, the Time of the Foundation of the *Dominican* Convents in *Ireland*; ſo that there will be no Cauſe to find Fault, if we fall ſhort ſometimes of Evidences to aſcertain the Time of the Foundation of ſome of thoſe Monaſteries. Domini. cans.

It is now incumbent on us to treat of theſe ſeveral Monaſteries, to aſcertain the Number of them, the Places where they ſtood, the Names of their Founders, and as near as we can the Time of their Foundation; but before we enter upon thoſe Particulars, we ought to acquaint the Reader, that the *Dominicans* were in *Ireland*, as well as in *England*, call'd *Black-Friers*, from the black long Cloak reaching to their Heels and Hood on their Head, which they wear when they go abroad over their white Habit, wherein they appear at home, and from which they might as well have been call'd *White-Friers*, but that Name was given to the *Carmelites*, who appear'd in White abroad, as we ſhall ſee hereafter. St. *Dominick*, the Founder of this Order, was, at firſt, a *Regular Canon*, and was ſo far from quitting the Habit of that Order, that he preſcrib'd to his new Religious Men the Obſervation of the Rule of St. *Auguſtin*, and form'd the Conſtitutions of the *Dominicans* by the Model of thoſe of the *Regular Canons Premonſtratenſes*, ſo that the *Dominicans* are properly half *Regular Canons* of St. *Auguſtin*, and particularly the Offspring of *Premonſtre*, for which reaſon it is not to be admired if they have not all the Air and Cuſtoms of the Mendicants.

Dominicans.

Now to come to the Number of Monasteries the *Dominicans* had in *Ireland*, we find by the Registers of the Order, that there were only eighteen, at the beginning of the fourteenth Century, that is about the Year 1320, and they were these that follow,

Dublin, *Molingar*, *Kilkenny*, *Ross*, *Athies*, *Waterford*, *Cassel*, *Limerick*, *Cork*, *Sligo*, call'd by some *Sligahub*, *Roscomon*, *Ardes*, *Newtown*, *Ban*, or *Colrain*, *Droghedagh*, *Athenry*, *Athecar* and *Traylies*.

The Monasteries of *Arklow*, *Trim*, *Londonderry*, *Toughil*, *Kilmallock*, and *Lurchoe*, all built in the thirteenth Century, were omitted in those Registers. It must be allow'd, there is some likelihood, that the Monastery of *Athecar* might be the same with that of *Lurchoe*; the Time of the Foundation gives us reason to be of this Opinion, besides that the Writers of this Order take no Notice of the Monastery of *Athecar*.

The new Registers quoted by *Fontana*, and some others, tell us of Forty Monasteries of *Dominicans* in *Ireland*, which I find agrees with the Manuscript *Ware* had in his Possession; for that *English* Writer has follow'd it in his *Monasteriologia Hibernica*. There occurs only some Difference between the Names in the Registers and those in *Ware*, which we shall endeavour to reconcile hereafter, when we have first observ'd that according to those Registers there were nine Monasteries in the Province of *Leinster*, viz.

At *Dublin*, *Kilkenny*, *Droghedagh*, *Molingar*, *Naas*, *Arclo*, *Aghabo*, *Ross* and *Trim*.

Here I must observe, that in the first Province of *Ireland* they have omitted the following Monasteries, which I find in *Ware*, viz. *Clo-*

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Dominicans.

Clomin, in the County of *Wexford*.
Athies, in the County of *Kildare*.
Longford, in the County of *Longford*.

I might also add the Monastery of *Carlingford*, which is in the County of *Louth*, now reckon'd in the Province of *Leinster*; but that Register having been made at the Beginning of the last Century, at a Time when the County of *Louth* was still reckon'd a Part of the Province of *Ulster*, I do not look upon that as a Mistake. However, there is the Monastery of *Droghedagh* in the Province of *Leinster*, and yet it is in the County of *Louth*, as well as *Carlingford*. It is true, it may be said, that one Part of the City of *Droghedagh* in which the Monastery of this Order stands is in the County of *Meath*, and this is what most Authors assert, and particularly *Wading*, for *Ware* will have it, that *Droghedagh* on this side and beyond the *Boyn* with all its Territory, is in the County of *Louth*. Be that as it will, we shall only say, that *Leinster* had thirteen Monasteries, being those of

Dublin, *Arklow*, *Clomin*, *Kilkenny*, *Ross-Ibarcan*, *Athies*, *Naaz*, *Aghavoa*, *Trim*, *Molingar*, *Longford*, *Droghedagh* and *Carlingford*.

By the same Registers it appears that there were ten Monasteries in the Province of *Munster*, and *Ware* places no more there, yet with this Difference, that instead of the Monastery of *Ballinegal* mention'd by *Ware*, the Registers name the Monastery of *Clonmel*, of which *Ware* takes no Notice, so that we must reckon eleven, *viz.*

Cork, *Limerick*, *Cashel*, *Waterford*, *Trailies*, *Lorraigh*, or *Loghrow*, *Youghil*, *Kilmallock*, *Glanoure*, *Clonmel*, according to the Registers, and *Balinegal* according to *Ware*.

Dominicans.

The Registers of the Order place fourteen Monasteries in the Province of *Connaught*, and yet they name but six. *Ware* speaks of fifteen, the Names whereof follow, the six first of them being those in the Registers, *viz.* *Athenry*, *Galway*, *Sligo*, *Aradenſis* or *Strade*, *Verarienſis* or *Orlare*, *Portumne*, *Boriſſole*, *Knockvicar*, *Rathbran*, *Roſcomon*, *Clonſhanvil*, *Towemone*, *Tuigh*, *Ballindoune* and *Knockmore*.

There is no Difficulty about any of them, except that which is call'd *Aradienſis*, which I ſuppoſe is the ſame with that call'd *Stradienſis* by *Fontana*, and *Srade* or *Strade* by *Ware*. So I take the above-nam'd *Verarienſis* for the ſame as *Ware* calls *Orlare*, for it is doubtleſs ſome Error of the Preſs in making it *Verarienſis* inſtead of *Orlarienſis*.

To conclude, according to the Regiſters there were only five Monaſteries in the Province of *Ulſter*, and only three of them there nam'd, being thoſe of *Londonderry*, *Kolmanenſis* and *Gaulenſis*; but *Ware* has only three, that of *Newtown* in the County of *Down*, that of *Londonderry*, and that of *Colrain*, or of *Ban*. It is to be nevertheleſs obſerv'd, that they differ in only one Monaſtery, becauſe that of *Carlingford*, which we have plac'd in the Province of *Leinſter*, formerly belong'd to that of *Ulſter*; and thus the Monaſtery of *Gaulenſis* near Logh *Erne*, which we meet with in the Regiſters, but is not mention'd by *Ware*, is the only one about which there is any Difficulty; for that call'd *Kolmanenſis* in the Regiſter, ſhould certainly be *Colranenſis*, by another Name alſo call'd *Bannenſis* in the ancient Regiſter we have ſpoken of, the Printer having err'd in placing a *K* inſtead of an *R*. We ſhall

there-

therefore place only four Monaſteries in *Ulſter*, viz. *Londonderry*, *Colrain*, *Newtown* and *Gaulenſis*. Dominicans.

Thus I believe there were in all forty three Monaſteries of this Order in *Ireland*, thirteen in *Leinſter*, eleven in *Munſter*, fifteen in *Connaught*, and four in *Ulſter*. I am next to ſpeak of the Places where they were built, the Time of their Foundation, and the Names of their Founders.

In the Province of *LEINSTER*. In the County of *DUBLIN*.

DUBLIN *Monaſtery*.

IN the City of *Dublin* (the Capital not only of the County but of the whole Kingdom, and an Archiepiſcopal See of this Province of *Leinſter*) was a very large and ſtately Monaſtery of this Order, and which is ſtill remaining, but now appropriated to the Uſe of the Law, commonly call'd the *Four Courts*, becauſe ſo many are kept there, as with us at *Weſtminſter*, *viz.* the Court of *Chancery*, the Court of *King's-Bench*, the Court of *Common Pleas*, and the *Exchequer* Court; beſides all which, there is alſo the *Star-Chamber*, where commonly the *Iriſh* Parliament meets.

In other Reſpects this Monaſtery was one of the ancienteſt of the Order, having been founded in the Year 1223. Nor is it needleſs farther to obſerve, that it was alſo one of the richeſt, as ſufficiently appears by the Beauty of the Structure. It was likewiſe better ſituated than any other Monaſtery in *Ireland*, being in that noble

Dominicans.

Quarter of the City call'd *Ouſtmantown*, that is, the Town or Suburb of the *Ouſtmans*, or of the Eaſtern People who ſettled in *Ireland*, being the *Danes*, *Norwegians*, *Swedes*, and other Northern Nations lying to the Eaſtward of *Ireland*. This Monaſtery ſtood on the Bank of the River *Liffy*, ſo that upon high Floods, Veſſels did and do ſtill come up to the very Walls of this Houſe.

Fontana, *Malvenda*, and other Authors of this Order, mention one thing concerning this Houſe, which I alſo find in the Regiſters, *viz.* that this ſtately Houſe formerly belong'd to the *Ciſtercian* Order; but that it was given up to the *Dominicans* upon Condition that they ſhould yearly on *Chriſtmas* Day offer a lighted Taper at the Abby of St. *Mary* of the *Ciſtercian* Order, which was cloſe by it, as an Acknowledgement of their holding this Monaſtery, of that Abby, which was duly perform'd yearly on that Day.

In the County of *WICKLOW*.

ARKLOW *Monaſtery.*

AT *Arklow*, a ſmall Town and Sea-Port, was a Monaſtery of *Dominicans* built by *Theobald Walter*, in the Year 1264; *Ware* tells us, that he was bury'd there, and that his Statue cut in Stone was to be ſeen on his Tomb. The Regiſters of the Order take Notice of the ſame. However, ſee what is ſaid concerning it under the *Ciſtercian* Order, at the Town of *Arklow*.

In

Domini-cans.

In the County of *LOUTH.*

AT *Droghedagh*, a Sea-Port, and one of the moſt conſiderable Towns in *Ireland*, was a Monaſtery founded in the Year 1224, by *Luke Nettervil*, an *Engliſhman*, then Archbiſhop of *Armagh*. The ancient and modern Regiſters of the Order, and *Ware* mention it.

CARLINGFORD *Monaſtery.*

AT *Carlingford*, (a ſmall Town and Sea-port, but of very dangerous Acceſs, all the Entrance into it being very foul and rocky) was likewiſe a Monaſtery of this Order, built, as ſome ſay, by the *Courcies*, Earls of *Ulſter*. If that were ſo, it would be one of the ancienteſt; but I queſtion it. The ancient Regiſters do not mention it, nor do the modern; but it is to be obſerved, that when they ſpeak of the Monaſteries in *Ulſter*, they omit the Name of two of them. In ſhort, *Ware* is the only Perſon who takes notice of this Houſe.

In the County of *WEXFORD.*

AT *Clomin*, a very ſmall Town, was another Monaſtery, of which *Fontana*, *Malvenda* and other Writers of this Order do not make any mention, nor do the ancient or modern Regiſters; and the Reaſon is this, becauſe *Ware*, who

Dominicans. who gives this Monaſtery to the *Dominicans*, owns that it had before belong'd to the *Auguſtinians*.

In the County of *KILKENNY*.

KILKENNY *Monaſtery.*

IN the City of *Kilkenny*, the Capital of the County of *Kilkenny*, and an Epiſcopal See, was one of the fineſt Monaſteries of the Order, founded in the Year 1225, by the famous *William Marſhal*, Earl of *Pembroke*. Several Provincial Chapters were held in it, and the Houſe was Dedicated to the Holy Trinity.

ROSS *Monaſtery.*

AT *Roſs*, a ſmall Town on the River *Barrow*, (call'd alſo *Roſs Ibarcan*, to diſtinguiſh it from the other Town of *Roſs*, which has no Addition, and from *Roſſpont*, which is on the other ſide of *Wexford* River oppoſite to this) was a Monaſtery founded in the Year 1267, by the *Graces* and the *Walſhes*, *Engliſh* Men of Quality, ſettled in *Ireland*.

An

Dominicans.

In the County of *KILDARE.*

Athies *Monaſtery.*

AT *Athies*, a ſmall Town, or rather in the Suburbs of it, which is beyond the Bridge on the *Barrow*, in the Road to *Dublin*, was a large and beautiful Monaſtery of the *Dominicans*, founded in the Year 1257, by the *Boiſeles* and the *Ougans*, Perſons of *Engliſh* Extraction. Several Provincial Chapters were held in this Houſe, which is a Sign, that it was neither ſmall nor poor, and yet none but *Ware* takes notice of it, for neither the old nor the new Regiſters of the Order make any mention of it, which is much to be admir'd at.

Naaz *Monaſtery.*

AT *Naaz*, which is the ſecond Town in this County, was a Monaſtery built at the Bottom of the Hill, in the Year 1356, by the *Fitz-Euſtaces*, Gentlemen of *Engliſh* Extraction.

In the *QUEEN's COUNTY.*

Aghavoa *Monaſtery.*

AT *Aghavoa*, or *Aghabo*, a ſmall Town, formerly a Biſhop's See, (which ſome place in the County of *Kilkenny*, becauſe it is on the Borders of both Counties; and others will have it

Domi-nicans. it to be in the County of *Tiperary*, for indeed it borders upon all the three Counties;) there was formerly a Monaſtery, built by the Barons of the upper *Oſſory*, in the thirteenth Century.

In the County of *EAST-MEATH.*

TRIM *Monaſtery.*

AT *Trim*, the Capital Town of the County, and formerly an Epiſcopal See, ſeated on the River *Boyne*, was a Monaſtery of this Order, founded in the Year 1263, by *Geffry de Genevil*, an *Engliſh* Man of Quality, who took the Habit of a *Dominican* therein.

In the County of *WEST-MEATH.*

AT *Molingar*, the Capital of this County, was a large and wealthy Monaſtery, founded in the Year 1237, by the *Nugents*, Gentlemen of *Engliſh* Extraction, ſettled in the Country ever ſince the Reduction of *Ireland*, towards which they contributed very much by their Valour. The Barons of *Elvin*, of *Burre*, and of *Cookey*, are deſcended from this Family. This Houſe was ſo conſiderable in ſeveral reſpects, that divers Provincial Chapters were held in it. In

Domi-nicans.

In the County of *LONGFORD.*

LONGFORD *Monaſtery.*

AT *Longford*, the Capital Town of this County, was a very fine Monaſtery, founded in the Year 1400, by *Cornelius O Farol*, an *Iriſh* Man, Biſhop of *Ardagh* in the ſame County. That Prelate made himſelf renowned in *Ireland*, by the extraordinary Alms he gave, for which reaſon he was call'd *Eleemoſinarius*, or the *Almsgiver*: He lies bury'd in the Church of this Houſe, which has had the good Fortune not to be demoliſh'd like all the reſt. The modern Regiſter of the Order erroneouſly places this Houſe in the Province of *Connaught*. It is true that the County of *Longford* was formerly a part of *Connaught*; but it has long ſince been incorporated into the County of *Meath*, and belongs to the Province of *Leinſter*.

In the Province of *ULSTER.*

In the County of *LONDONDERRY.*

LONDONDERRY *Monaſtery.*

AT *Londonderry*, the Capital of the County, and an Epiſcopal See, was a Monaſtery of *Domi-*

Dominicans.

Dominicans built in the Year 1274. *Ware* does not mention the Founder; but *Fontana* informs us, that *Reginald*, a *Dominican*, was ſent by St. *Dominick* to *Odonel*, an *Iriſh* great Man, to recommend his Order to him, and that the ſaid Lord immediately caus'd a fine Monaſtery to be built in this City, as has been obſerv'd.

COLRAIN *Monaſtery.*

AT *Colrain*, (a ſmall Town on the great *Ban* River, and formerly the Capital of a County which was afterwards ſuppreſs'd, and annex'd to that of *Londonderry*;) was a Monaſtery founded the ſame Year as the former at *Londonderry*, and perhaps by the ſame *Odonnel*, for that Nobleman was able enough to do it; this Monaſtery being built on the Bank of the River *Ban*, it is in the *London* Regiſters call'd *Ban*, or *Banin*, and in the General Chapter held at *Rome*, in the Year 1644, it is ſtil'd *Conventus Culranenſis*, which ſhews that this Houſe preſerv'd ſome ſort of Being even till then; and it is farther to be obſerv'd, that in the ſame Chapter this Monaſtery is order'd to be one of the Colleges in *Ireland*. It has been noted above, that it is an Error in the Regiſters of the Order, to call it *Culkanenſis*, for it is very eaſy to miſtake in Names that are not familiar to us, as we daily ſee in foreign Names mention'd in *Engliſh* Books, by ſuch as are not acquainted with thoſe Parts where they are, and this Corruption is common in all Nations; beſides that, as was ſaid above, the Error here is only literal, being a *k* inſtead of an *r*, which the moſt nice Writer may be liable to.

In

Dominicans.

In the County of *DOWN.*

Newtown *Monaſtery.*

AT *Newtown*, a ſmall Place on the Coaſt in the Peninſula of *Ardes*, (for ſuch it was formerly, but now by the cutting of a Trench it is made an Iſland, and joyns the Northern Point of *Logh Cone* to the Bay of *Carickfergus*,) was a ſtately Monaſtery, founded in the Year 1244, by the *Savages*, Gentlemen of *Engliſh* Extraction. This Houſe was ſo conſiderable, that ſeveral Provincial Chapters were held in it. The late *French* Geographer Monſ. *Sanſon* in his Maps ſets down *Newtown* as an Abby, a Name no way appertaining to Houſes of *Mendicants*. *Speed* and ſome other *Engliſh* Writers have committed the ſame Miſtake, which muſt be attributed to the Ignorance of thoſe Authors, who being utterly unacquainted with Religious Houſes, know not what Title to beſtow on the Heads of them. Only the ancient Regiſter makes mention of this Monaſtery of *Newtown*, the new one taking no notice of it, nor does *Fontana* name it.

The latter Regiſters of the Order quoted by *Fontana*, mention a Monaſtery therein call'd *Conventus Goulenſis*, near *Logh Earn*. *Ware* knows nothing of this Houſe, nor can I gueſs where to place it, but am of Opinion that the Name is corrupted, ſo that it is not eaſily to be found out.

In

Domi-nicans.

In the Province of *CONNAUGHT.*
In the County of *GALWAY.*

St. MARY *in* GALWAY *Monaſtery.*

THE modern Regiſters of this Order, *Fontana* and *Ware*, all aſſert that there was a Monaſtery in the City of *Galway*, yet none of them take Notice either of the Founder, or the Time of it's Foundation, which in all Probability was not built before the fourteenth, or the fifteenth Century, becauſe the ancient Regiſters of the Order do not take Notice of it. All we find is, that it was under the Invocation of St. *Mary*.

ATHENREE *Monaſtery.*

AT *Athenree*, being the ſecond Town in the County, was a great Monaſtery, founded in the Year 1241, by the *Birminghams*, Gentlemen of *Engliſh* Extraction, ſettled in *Ireland*, who were then, and ſtill are, Barons of *Athenree*. There are ſtill to be ſeen in this Church, the Tombs of ſeveral great Perſons, particularly that of *William Birmingham*, Archbiſhop of *Tuam*, Son to the Founder.

PORTUMNE *Monaſtery.*

AT *Portumne*, a ſmall Town on the River *Shanon*, or on *Logh Dergh*, acroſs which that

that River runs, was a Monaſtery of *Dominicans*, built by one *O-Magden* an *Iriſh* Gentleman of Diſtinction. Domini-cans.

In the County of *MAYO.*

BORISOL *Monaſtery.*

AT *Buriſol*, or *Boriſol*, was a Monaſtery, call'd *Bureſulalenſe*, or *Burenſulenſe*, in the Regiſters of the Order, and founded by the *Butlers*.

RATHBRAM *Monaſtery.*

AT *Rathbram*, near the Sea Coaſt, was a Monaſtery built by the *Mac-Jordans*, Gentlemen of *Engliſh* Extraction, tho' they afterwards took the *Iriſh* Addition of *Mac*.

ORLARE *Monaſtery.*

AT *Orlare*, according to *Ware*, was a Monaſtery of this Order, call'd *Vevarienſe* in the Regiſters of this Order; but whether *Ware* or the Regiſters miſtake the Name, I cannot affirm, tho' the latter is the moſt likely. This Houſe was founded by a Nobleman of the Family of the *Nangles*, of *Engliſh* Extraction.

Dominicans.

STRADE *Monaſtery.*

AT *Strade*, not far from *Athlethan*, was a Monaſtery, founded by the *Mac-Jordans* abovemention'd, under the Juriſdiction of the Monaſtery of *Rothbram*.

In the County of *SLIGO.*

SLIGO *Monaſtery.*

AT *Sligo*, the Capital of the County, and a Sea-port Town, was a Monaſtery founded in the Year 1252, by *Maurice Fitz-Girald*, a Gentleman of *Engliſh*-Extraction. In the Regiſters this Houſe is call'd *Sligahuh*.

KNOCKMORE *Monaſtery.*

AT *Knockmore* was a Monaſtery, founded in the fourteenth Century, by the *O-Garoes*, *Iriſh* Men of Quality.

BALLINDOWN *Monaſtery.*

AT *Ballindown* was a Monaſtery of this Order, founded by the *Mac-Donalds*, ancient *Iriſh* Men of Quality.

In

Dominicans.

In the County of *ROSCOMON.*

ROSCOMON *Monaſtery.*

AT *Roſcomon*, the Capital of the County, and formerly an Epiſcopal See, was a Monaſtery, founded in the Year 1253, by *Phelim O Connor*, an *Iriſh* Nobleman, who was alſo bury'd there.

TOWEMORE *Monaſtery.*

THIS Monaſtery of *Towemore* was founded by the ſame *O-Connors*, laſt above ſpoken of.

CLONSHANVIL *Monaſtery.*

WAS founded by one *Mac-Dermot*, an *Iriſh* Nobleman, in the fourteenth Century.

KNOCKVICAR *Monaſtery.*

FOunded by the Family of the *Binghams*, Gentlemen of *Engliſh* Extraction.

TUYLSK *Monaſtery.*

FOunded by the *Dowels*, *Engliſh* Gentlemen, in the fifteenth Century.

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Dominicans.

In the Province of *MUNSTER*.
In the County of *WATERFORD*.

WATERFORD *Monaſtery.*

AT *Waterford*, the Capital of the County, and an Epiſcopal See of good Note, as alſo a principal Sea-port Town, was a Monaſtery, founded in the Year 1226, under the Invocation of St. *Saviour*.

In the County of *CORK*.

AT *Cork*, the Capital of the County, an Epiſcopal See, and Sea Port Town of great Note, was a Monaſtery, founded in the Year 1229, by ſome of the *Barries*, Gentlemen of *Engliſh* Extraction.

GLANORE, *or* GLANOURE *Monaſtery*.

WAS founded by the Family of the *Roches*, Gentlemen of *Engliſh* Extraction.

YOUGHILL *Monaſtery*.

AT *Youghill*, a ſmall, but handſome Town, and Sea-port, was a Monaſtery founded in the Year 1268, by *Thomas Fitz-Maurice Fitz-Girald*, an

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an *Engliſh* Gentleman. *Speed*, for want of Knowledge in thoſe Affairs, calls this an Abby, as he does ſeveral other Monaſteries of Mendicants, who have no ſuch Title among them. The *Dominicans* are govern'd by Priors, and therefore their Houſes may be properly call'd Priories. The Orders that have Abbats, and conſequently Abbies, are the *Benedictins*, *Ciſtercians*, *Regular Canons*, and ſuch like, which are properly call'd Monks, whereas the Medicants are Friers. Dominicans.

In the County of *KERRY*.

TRAYLIES *Monaſtery*.

AT *Traylies*, a ſmall Town and Seaport, was a Monaſtery of *Dominicans*, founded in the Year 1243, by the *Giraldines*, or *Fitz-Giralds* laſt mention'd. The Founder and his Son, being both kill'd by one *Maccarty*, were bury'd in this Houſe.

In the County of *LIMERICK*.

AT *Limerick*, the Capital of the County, a noble City divided into two Parts by a Branch of the River *Shanon*, and an Epiſcopal See of good value, was a Monaſtery, founded in the Year 1227, by one *O-Brian*, King of *Limerick*, who was bury'd in it, and his Tomb is ſtill

Dominicans.

to be ſeen, with his Statue on it. *Speed* here again calls it St. *Dominick's* Abby, tho' as has been before obſerv'd, it could be no Abby, being of this Order, beſides that it was under the Invocation of St. *Saviour*, as appears by the Regiſters of the Order. See the *Franciſcans* of this City.

KILMALLOCK *Monaſtery.*

AT *Kilmallock*, (formerly a good Town, but twice deſtroy'd during the latter Wars in *Ireland*, having been all built with Stone, and a Stone Wall about it, yet ſtanding,) was a Monaſtery built in the Year 1291; but the Founder I know not.

BALLINE-GALL *Monaſtery.*

WARE tells us, that there was a Monaſtery of this Order at *Balline-Gall*; but the Regiſters and Writers of the Order do not ſo much as mention it. The *Clan-Gibbons*, *Iriſh* Gentlemen, were the Founders of it in the fourteenth Century.

In the County of *TIPERARY.*

CASHEL *Monaſtery.*

AT *Caſhel*, the Archiepiſcopal See of this Province of *Munſter*, was a Monaſtery founded

ed by an Archbiſhop of the Place, in the Year 1243. Another Archbiſhop repair'd it under King *Henry* the 8th, by whom it was ſoon after deſtroy'd. Dominicans.

CLONMEL *Monaſtery.*

AT *Clonmel*, a ſmall, but very agreeable pretty Town, on the River *Sener*, or *Suiry*, was a Monaſtery, according to the Regiſters of the Order, but *Ware* had no Knowledge of it.

LOGHROE *Monaſtery.*

AT *Lurchoe*, or *Loghroe*, call'd in the Regiſters *Lorraigh*, was a Monaſtery, founded in the Year 1269, by *Walter Burgh*, Earl of *Ulſter*, a Nobleman of *Engliſh* Extraction, whoſe Anceſtors were very inſtrumental in reducing the Kingdom of *Ireland*, wherein they afterward ſettled.

Franciſcans.

MONASTERIES *of the Order of St.* FRANCIS *which were in* Ireland, *and firſt of the* Conventuals, *commonly call'd* GREY FRIERS *in* England *and* Ireland.

THIS Order had more Houſes in *Ireland*, than any of the other Mendicants, for beſides the *Conventuals*, commonly call'd *Grey Friers*, of whom we ſhall ſpeak in the firſt Place, there were *Obſervantins*, or of the Strict Obſervance, and of the Third Order, who all together had above an hundred Houſes. The Order of St. *Francis* was not brought into *Ireland* by any Friers ſent from another Monaſtery; but by a Companion of St. *Francis* himſelf, who came over from *Compoſtella* in *Spain*, as has been obſerv'd by F. *Gonzaga* and F. *Daça*, and this hapned in the Year 1214. F. *Clyn*, a *Franciſcan*, or Grey Frier, who has compos'd a Chronology of *Ireland* down to the Year 1350, ſays the *Grey Friers* did not come into this Iſland till the Year 1231, and that the *Dominicans* were ſetled there before them, in the Year 1226. F. *Wading*, himſelf an *Iriſh Franciſcan*, who has given us a copious and noble Hiſtory of the Order of St. *Francis*, at the beginning of that Century, is of the ſame Opinion.

Let us now examine what Number of Houſes really belong'd to the *Conventuals* in *Ireland*; in order whereto I muſt firſt obſerve, that F. *Bartholomew* of *Piſa*, who was the firſt that made the

the Catalogue of the Monaſteries of the Order of St. *Francis* which in reſpect to *Rome* were beyond the *Alps*, but on this ſide of thoſe Mountains in regard to us, reckoned only fifteen or twenty in the Province of *Ireland*, which was the twentieth of the whole Order. Franciſcans.

F. *Gonzaga* ſays, it is a very difficult Task to aſcertain the Number of thoſe Convents, foraſmuch as we have none of the Foundation Charters, we know not the true Names of moſt of them, and the *Iriſh* Fathers who are ſtill in *Ireland*, or diſpers'd into ſeveral Parts of *Europe*, do not agree in this Particular. *Gonzaga*'s own Words are theſe, *No Memorials remain among us, by which may be known either the Antiquity and Erection of the Provinces themſelves, or at leaſt the Number and Names of the Monaſteries erected in them*; (then he adds,) *And all the* Iriſh *Fathers and Brothers that can be found in our Parts, wholly diſagree among themſelves, and in no manner accord about the Names and Number of the* Iriſh *Convents*. Thus, without taking upon him to aſcertain the Number of Houſes which belong'd to the *Conventual Franciſcans*, or *Grey Friers*, he concludes with telling us, that before the Year 1517, when the ſeventh General Chapter of the Order of St. *Francis* was held, there were ſeventeen Convents of *Obſervantins* in *Ireland*, and yet he does not give us the Names of them.

F. *Wa-*

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Franciſcans.

F. Wading, an *Iriſhman*, and more knowing in the Hiſtory of his Order than all that ever went before him, tells us, that when King *Henry* VIII. ſuppreſs'd all the Monaſteries in his Dominions, the *Conventuals* had Thirty one Monaſteries in *Ireland*, divided into five Cuſtodies or Wardenſhips, as follows.

In the Cuſtody *or* Wardenſhip *of* Dublin *ſeven Convents*, viz.

Dublin, *Kildare*, *Clane*, *Moytut*, or *Moitot*, *Deſert-Diarmit*, or *Triſtel-Dermot*, *Bachil*, and *Wexford*.

In the Cuſtody *or* Wardenſhip *of* Caſhel *ſix Convents*, viz.

Caſhel, *Kilkenny*, *Youghil*, *Roſs*, *Waterford*, and *Clonmel*.

In the Cuſtody *or* Wardenſhip *of* Cork *five Convents*, viz.

Cork, *Ardart*, or *Ardferd*, *Bachon*, or *Brigid*, or *Kelheim*, *Limerick*, and *Temolag*.

In the Cuſtody *or* Wardenſhip *of* Enaghdown *ſeven Convents*, viz.

Enaghdown, *Athlone*, *Killein*, or *Kilcre*, *Galway*, *Clontuamado* alias *Inis*, or the Iſle of *Fergus*, *Breſunan* or *Cavan*, and *Armagh*.

In the Cuſtody *of* Droghedagh, *otherwiſe call'd* Pontana, *ſix Convents*, viz.

Droghedagh, *Trim*, *Dundalk*, *Multifernam*, *Down*, and *Carickfergus*.

However

Franciſcans.

However this Father has not been over exact in this Particular; for in the Body of his Hiſtory he ſpeaks of ſeveral Houſes, obſerves the Time of their Foundation, gives the Names of their Founders, and tells us what Condition they were in then, and yet he does not place them under any of the aforeſaid Cuſtodies. Here follow the Names of the Monaſteries, which the ſaid F. *Wading* has omitted under theſe Cuſtodies, tho' mention'd in his Hiſtory.

In the Cuſtody *or* Wardenſhip *of* Dublin *ſeven Convents omitted by F.* Wading, viz.

The Iſle of *Man*, *Ardagh*, *Totemoy*, *Balegmarcy*, *Roſſpont*, and *Iniſcarry*.

In the Cuſtody *or* Wardenſhip *of* Caſhel *two Convents*, viz.

Temolag, and *Little Carig*.

In the Cuſtody *or* Wardenſhip *of* Cork *eight Convents*, viz.

Asketin Iſland near *Limerick*, *Irialagh* or *Trialagh*, *Annagh*, or *Nenagh*, *Bantry*, *Butaval*, or *Kilnamullagh*, *Inis Fergus* or *Clare*, *Coinhe* or *Kint* or *Quinchy*, and *Roſs Traily*.

In the Cuſtody *or* Wardenſhip *of* Enaghdown *four Convents*, viz.

Elphin, *Monagham* or the *Iſle of Saints* or of *Aran*, *Balean-clair*, and *Stradhaile Loyſe*.

In the Cuſtody *or* Wardenſhip *of* Droghedagh, *five Convents*, viz.

Fallig, *Thacineling*, *Clochin-Cantualaig*, *Mylecſin*, and *Deroten*.

Franciſcans.

I aſſign theſe five laſt Monaſteries to the *Cuſtody*, or *Wardenſhip* of *Drogheda*, not becauſe I am abſolutely convinc'd of their belonging to it, but becauſe I could not gueſs what Part of *Ireland* they were in. *F. Wading*, tho' ſo learned an *Iriſh* Man, being himſelf ignorant in that Particular.

Thus the Monaſteries that Father has omitted to place under their proper Cuſtodies, and which he has nevertheleſs mention'd in the Body of his Hiſtory, amount to Twenty Five, which added to the Thirty One above ſpoken of, it follows that, according to the ſame Father, the *Franciſcans* call'd *Conventuals* had Fifty Six Houſes in *Ireland*; not to take notice of ſome other Convents, whoſe very Names that Father owns he is ignorant of, and the Foundation whereof he could not find ſufficient Proofs, tho' he metwith Licences of Popes for building of them.

It is farther to be obſerv'd, that ſeveral of theſe Monaſteries were in proceſs of Time reform'd, and ſo poſſeſs'd by the *Obſervants*; but of this we ſhall ſpeak more particularly when we come to the *Obſervants*.

As we are here only treating of the *Conventual Franciſcans*, it will be proper to obſerve, as a Particular of ſome Moment, that *Ware* aſſigns Sixty Two Houſes to this ſort of *Franciſcans*, yet with this Difference that in this Number there are about Twenty Monaſteries whoſe Names vary from as many which are in *Wading*, ſo that they do not agree in above Forty Houſes. I will now Name the ſaid Monaſteries from *Ware*, after obſerving that he ranks them according to the Provinces of *Ireland*, and not

under

under the peculiar Cuſtodies or Wardenſhips of the Order; they are theſe which follow. Franciſcans.

In the Province of Leinſter 17 *Convents*, viz.

Dublin.
Wicklow.
Drogheda
Dundalk.
Wexford.
Roſpont.
Kilkenny.
Laghlin.
Kildare.
Clane.
Dermit, or *Triſtel Dermot.*
Keilleghe.
Feoris, or *Totemoy.*
Stradbally.
Trim.
Near *Athlone.*
Multifernam.

In the Province of Munſter 23 *Convents*, viz.

Waterford.
Little Carick.
Cork.
Bantry.
Butavant.
Caſtle Lehan, or *Lyon.*
Inis-barcan.
Kilcre.
Temolag, or *Tamelog*, alias *Killane Mullagh.*
Youghil.
Ardard, or *Ardfert.*
Inis-clanruada, or *Clare Iſle.*
Limerick.
Asketin.
Kilſane.
Lorghir, near the *Logh Dirgh* or *Ghir*,
Caſhel.
Ardfinan.
Galbally.
Killine-nallagh.
Nenagh.
Roſcree.
One wanting of the Number.

In the Province of Connaught 12 *Convents*, viz.

Galway.
Aran.
Clare, or *Clarindout.*
Kilconel.

Kil-

Francif-cans.

Kilnalckin. *Athlethane*, or *Strade.*
Melik. *Roſcomon.*
Slewſancogh. *Bealanany.*
Bogmoynen. *Elphin.*

In the Province of Ulſter 10 *Convents*, viz.

Down. *Liſgavail*, or *Liſgool.*
Ardiniſe. *Monaghan.*
Kilmacrenan. *Armagh.*
Ballimacſwine. *Cavan.*
Balegan. *Carickfergus.*

In all Sixty two Convents, *viz.*

In the Province of *Leinſter* ——— 17
In the Province of *Munſter* ——— 23
In the Province of *Connaught* ——— 12
In the Province of *Ulſter* ——— 10

62

But to give a full View of the difference there is between F. *Wading*, and Sir *James Ware*, in relation to the Monaſteries of the Order of St. *Francis* in *Ireland*, it is to be obſerv'd, that the latter of them, *Ware*, did not write till about the middle of the laſt Century, between the Years 1635, and 1650, that is, after F. *Wading*'s Work had been publiſh'd, which was in the Year 1620, or 1625, ſo that *Ware* had all the Advantage that could be deſir'd; beſides, they were both *Iriſh* Men; *Wading* writ after ſeveral other Authors, and when he treats of *Ireland*, he adds all he had of his own Knowledge, to the creditable Informations he receiv'd, as he acquaints us himſelf. *Ware* was a Man of Qua-

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Franciſcans.

lity in the next Degree to the Nobility, had one of the prime Employments in *Ireland*, being Treaſurer, and beſides was learned and curious, and particularly apply'd himſelf to write of the Affairs of *Ireland*, ſo that theſe two are the only Writers to be regarded in treating of the *Iriſh Franciſcans*. For the more full clearing of this Point, it remains that we here ſet down the Monaſteries of this Order agreed upon by theſe two Authors, and then thoſe about which they differ; and ſince one of them has rang'd them under their ſeveral *Cuſtodies* or *Wardenſhips*, and the other according to the Provinces of the Kingdom, I will take another Method, being the Alphabetical Order, as the more convenient between theſe two celebrated Authors. The Monaſteries they agree upon are Forty in Number, *viz.*

Annag, or *Nenagh*.
Aran, which *Wading* calls the *Iſle of Saints*.
Ardart, or *Ardfert*.
Armagh.
Asketin.
Athlone, which *Wading* calls *Atluam*.
Bantre.
Butavant, or *Butaval*.
Carick.
Caſhel.
Cavan, which *Wading* calls *Brefunan*, or *Breſiny*.
Clane.
Clonmel.
Clare, or *Clanruada*, or *Inis*.
Cork.
Diarmit, or *Triſſelder-mot*.
Down.
Dublin.
Dunkalk.
Elphin.
Feoris, or *Totemoy*, according to *Ware*; but only *Totemoy* according to *Wading*.
Galway.
Inis, which *Wading* calls *Cluanruamada*.

Inis-

Franciſcans.

Inis-borcain, or *Inis-hircan.*
Inis-Carty,
Irrialag, or *Trialagh.*
Kilcre, which *Wading* calls *Kilheim*, or *Brigit.*
Kilkenny.
Kilconnel.
Knockfergus, or ***Carickfergus.***
Limerick.
Monaghan.
Multiferram.
Quinchy, *Quint*, or *Coinhe.*
Roſs.
Temelogh, or *Killa-mulagh.*
Trin.
Waterford.
Wexford.
Youghill.

The Monaſteries theſe two Authors vary about are twenty or twenty five on each Part, which make up *Wading*'s fifty five Monaſteries, and *Ware*'s ſixty two; however I am apt to believe that there are ſome of this Number which are only different in the Names, becauſe for the moſt part *Wading* calls Places by the *Iriſh* Names, whereas *Ware* makes uſe of the *Engliſh* Denominations. This Variety may be found in other Countries, as for inſtance in *Hungary*, *Servia*, *Bulgaria* and *Tranſylvania*, where one and the ſame Town goes by three or four ſeveral Names, that is, the *Latin*, the *German*, the *Hungarian* and the *Turkiſh*, which cannot but occaſion Confuſion ſometimes in reading the Authors of theſe ſeveral Nations, who make uſe of thoſe ſeveral Denominations: But let us now return to the difrencea bout the Monaſteries remaining between *Wading* and *Ware:*

Thoſe in *Wading*, 18.

Ardache.
Baghil.
Bailan-chair.
Bachon.
Baileg-

Balegmaircy.
Clochin-Cantualaig.
Deroten.
Fallig.
Killecuilin.
In an Iſland near *Limerick.*
Iſle of *Man.*
Moitut, or *Moitoto.*
Mylecſin.
Roſs in the County of *Cork.*
Stradhaile-loiſe.
Thacine-Ing.
Roſs-Traily.
The Monaſtery of *O-Mahon.*

Franciſcans.

Thoſe in Ware, 25.

Ardſinan.
Ardinuſe.
Athlethone, or *Strade*, *Srade.*
Balegan.
Ballimac-ſwine.
Balanani.
Bogmoy.
Caſtel Lean, or *Lyon.*
Clare Indoul.
Galbally.
Dundalk.
Killegue.
Kilmacrenan.
Kilſane.
Killine-nallagh.
Killanekin.
Loghir, or Lake *Dirgh*, or *Ghir.*
Laghlin.
Liſgavail, or *Liſgool.*
Melik.
Roſcemon.
Roſcree.
Sleuſancogh.
Stradbally.
Wicklow.

After all theſe Remarks, we will now apply our ſelves to ſhow what we have learnt from Authors in relation to the Time, and to the Foundations of all theſe Monaſteries, what became of them upon the great Cataſtrophe in *Ireland* under King *Henry* VIII. and who were the Founders of all the ſeveral Houſes; to which purpoſe we muſt obſerve by the way, that if all other *Mendicants* had been furniſh'd with Wri-

Franciſcans.

ters who had compil'd their Hiſtories with ſo much Ability and Exactneſs as *Wading* has writ that of the Order of St. *Francis*, we ſhould not have been oblig'd to be ſo very ſuccinct in treating of thoſe Orders.

In the Province of *LEINSTER.*

In the County of *DUBLIN.*

Dublin *Monaſtery.*

AT *Dublin* was a ſtately Monaſtery of the Order of *Grey Friers*, founded in the Year 1271, ſays *Wading*; who adds, that this Houſe had formerly been built out of the City, but he ſays nothing of the Founder. *Ware* aſſures us, that it was King *Henry* II. but he miſtakes, when he affirms that King laid the Foundation in the Year 1236, for at that Time the Conqueſt of *Ireland* was not yet talk'd of by the *Engliſh*, nor did that King ſubdue it till near Forty Years after; and therefore it is likely that Date of *Ware* muſt be referred to the Foundation of the Monaſtery which was without the City, and perhaps one *Porter* an *Engliſhman* gave the Ground to build it on. *Wading* obſerves, that *John Decer* an *Engliſhman*, and Lord Chief Juſtice in the Province of *Leinſter*, built a fine Chapel adjoining to the Church, where he was alſo bury'd; that this Lord Chief Juſtice was ſo great a Friend to the Friers of this Houſe, that he every

every *Friday* gave all that was neceſſary for the Maintenance of thoſe Religious Men. One *Thomas Stevens*, a Trader in *Dublin*, bought the Monaſtery and all that belong'd to it of King *Henry* VIII, the Subverter of Monaſteries, for the Sum of thirty ſix Pounds ſix Shillings Sterling; by which it appears, either that Money was very ſcarce in *Ireland* at that time, *viz.* about the middle of the ſixteenth Century, or elſe that King *Henry* ſold good Pennyworths of the Monaſteries he diſpos'd of, ſince they had coſt him nothing the Building. It is well known that he ſold many noble Structures for leſs than half the Value of the Materials, his Deſign being to make what Money he could himſelf, and involve as many as poſſible in the Guilt of Sacrilege, that they might be ſure to ſtand by him, for fear of loſing what they had unjuſtly purchas'd. The Nephew and Heir of the Purchaſer of that Houſe, tho' pretending ſtill to be a *Roman Catholick*, converted it into a Garden, ſo that there remains not the leaſt Memorial either of the Church or Monaſtery. I have nothing more to ſay concerning this Houſe, but only to obſerve that one *Cornelius*, Biſhop of *Down*, and a *Franciſcan* Frier, as alſo F. *Thomas Fitz-Girald* of the noble Family of the *Giraldines*, and a famous Preacher, were both of them murder'd in it by the *Engliſh*, at the time of the ſuppreſſing of the Monaſteries in *Ireland*. Franciſcans.

Isle-of-Man *Monaſtery.*

F. *Wading*, ſuppoſing that the Iſle of *Man*, which lies between *England* and *Ireland*, belong'd to the latter, places the Monaſtery of

Franciſcans.

Franciſcans which was in that Iſland in the Cuſtody or Wardenſhip of *Dublin*. He adds, that *William Mountague* was the Founder, in the Year 1367, and that Pope *Gregory* II. in the Year 1370, authoriz'd the Biſhop of *Landen* to conſecrate the Church of this Monaſtery, becauſe the Biſhop of *Sodor*, or of *Colombkil*, who was Ordinary of the Iſle of *Man*, liv'd at too great a diſtance among the Iſlands *Hebrides*, or Weſtern Iſlands of *Scotland*. That Father adds, that he is ignorant who that Biſhop of *Landen* was, and it is likely the Name was corrupted. I am apt to believe it might be the Biſhop of *Landaff* in *Wales*, who was perhaps nearer than the other. But *Wading* being the only Writer, who pretends the Iſle of *Man* is a Dependance of *Ireland*, (all others, even *Iriſh* Authors, confeſſing it belongs to *England*,) I cannot agree to make this Monaſtery ſubordinate to the Cuſtody of *Dublin*; and the rather becauſe Sir *James Ware*, who was born at *Dublin*, does not make it ſo ſubject. I grant that F. *Colgan*, an *Iriſh Franciſcan*, in his Lives of *Iriſh* Saints obſerves, that the Iſle of *Man* anciently depended on *Ireland*, and that it was converted by St. *Patrick*, for which Reaſon it had been alſo call'd *Inis-Patrick*, that is *Patrick's-Iſland*; but that being at a Time when the *Scottiſh* or *Iriſh* Kings ravag'd *England*, that Poſſeſſion is not to be look'd upon as a good Title; for by the ſame Rule it might be ſaid, that Part of *England* and *Scotland* now belong'd to *Ireland*, becauſe thoſe *Scottiſh* Kings formerly ſubdu'd it. The Iſle of *Man* is on the Coaſt of *England*, and therefore adjudg'd to be a Dependance thereof, and ſo it continues to this Day. But to reconcile this Controverſy, I am apt to believe

believe that the Iſle of *Man* F. *Wading* ſpeaks of, is no other than the Iſle of *Inis-Patrick*, which lies on the Coaſt of *Ireland*, between *Dublin* and *Drogheda*, and was at firſt call'd *Man*, but after St. *Patrick* landed there it had the Name of *Inis-Patrick*, or St. *Patrick*'s Iſland, as I find by ſome Memorials communicated to me. Franciſcans.

In the County of *LOUTH.*

DROGHEDAGH *Monaſtery.*

AT *Drogheda* was a Monaſtery erected as Head of a *Cuſtody* or *Wardenſhip* of the Order, call'd *Pontana*, or *Vadipontana*, becauſe that City is likewiſe ſo call'd from the Bridge it has over the River *Boyne*, which runs by it. *Ware* places the Foundation in the Year 1240, but *Wading* not till 1270. Be that as it will, this we are ſure of, that the Monaſtery was very conſiderable, and that it ſtood near the Bridge, on the Road to *Armagh*. It is believ'd that an *Engliſh* Man of Quality of the Family of the *Darcy's*, who are ſtill conſiderable in *England*, was the Founder, becauſe his Tomb is erected in the middle of the Choir, which is the Place commonly given to Founders. Others will have it that one *Plunket*, an *Engliſh* Gentleman, whoſe Deſcendants are ſtill Lords Barons of *Louth* in *Ireland*, founded this Houſe. The *Grey-Friers* were quite expell'd this Monaſtery under Queen *Elizabeth*, and one *Dolaſton*, a Catholick Gentleman, purchas'd it for his Manſion-houſe. It is farther remarkable in relation to this Monaſtery, that one *Stuart*, of thoſe that ſettled in *Ireland*, and are ſtill Lords

Franciſcans.

Barons of *Caſtle-Stuard*, and ſaid to be ſomeway related to the Royal Family of that Name, would needs be a Lay-Brother in this Monaſtery of *Droghedagh*, in the Reign of Queen *Elizabeth*, whereupon ſhe threw him into Priſon, whence he made his Eſcape, and died in *Flanders*, in the Year 1623. This Houſe had been reform'd by the *Obſervants* in the Year 1518.

DUNDALK *Monaſtery.*

AT *Dundalk*, a ſmall Sea-port Town in this County, was a Monaſtery built in the Reign of King *Henry* III. by *John de Verdon*, an *Engliſh* Gentleman, ſays *Ware*; who adds, that *the Eaſt Window of this Church was formerly highly valu'd throughout all* Ireland *for its curious Workmanſhip*; and yet, *Wading* ſays no more of this Monaſtery, than barely to inform us, that it belong'd to the *Cuſtody* or *Wardenſhip* of *Droghedagh*.

In the County of *WICKLOW.*

WICKLOW *Monaſtery.*

AT *Wicklow*, a ſmall Town, but yet the Capital of the County, and a Sea Port, tho' of no great Note, was a Monaſtery founded in the Reign of King *Henry* III. about the beginning of the thirteenth Century, by the Bounty of the *O-Birns*, and the *O-Tools*, *Iriſh* Gentlemen of Di-

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Diſtinction. Only *Ware* takes notice of it, for *Wading* has not one Word concerning it. Franciſcans.

In the County of *WEXFORD.*

WEXFORD *Monaſtery.*

AT *Wexford*, the County Town, was a Monaſtery of this Order, which *Ware* ſays was founded in the Reign of King *Henry* III, about the beginning of the thirteenth Century; but *Wading* refers the Foundation to the latter end of the fifteenth Century, in the Year 1482, which is near three Centuries after the Date that *Ware* aſſigns it. I confeſs I am rather inclin'd to give Credit to the latter, for *Wading* adds, that the *Obſervatins* reform'd this Houſe in the 1486, *viz.* only four Years after its firſt Foundation, according to his notion of the ſame, which is a Contradiction to what he ſays in another Place, *viz.* that two Guardians of this Convent had been made Biſhops at ſeveral Times before the Year 1482. It is true, that Father, in another Place ingenuouſly confeſſes, that he knows nothing for certain concerning this Houſe, and only finds that Pope *Urban* VI. mentions it in a Bull dated in the Year 1382, and thus this Monaſtery is a whole Century older than that Father had at firſt made it, and yet there are two Centuries ſtill ſhort to come up to *Ware*'s Foundation. I ſhall not offer to ſay any thing of the Founders, ſince theſe Authors do not men-

Franciſcans.

tion them; but only, from *Wading*, aſſure the Reader, that this Monaſtery is now entirely demoliſhed.

ROSS-PONT *Abby.*

AT *Roſs*, or *Roſs-Pont*, a Town on the River *Barrow*, which *Wading* alſo calls *Roſs-inchreuin*, was a Monaſtery founded in the Year 1300, as *Wading* informs us. *Ware* places the Foundation under King *Edward* III. viz. about the middle of the thirteenth Century. The Founder of it was *John Devreux*, whom F. *Caſſet*, the mean Tranſlator of *Wading*, very erroneouſly calls *d' Euroxe*. This may be obſerv'd by the way, that a worſe Turn cannot be given to *Iriſh*, *Engliſh*, *Scotch*, *Daniſh*, *Swediſh*, *Dutch*, *German*, *Peliſh*, and ſuch like Words and Names, than that Tranſlator has uſed; it were better he had left them as he found them, rather than entirely to corrupt them, which he has done by endeavouring to frame them to his own Mind.

Wading tells us that this *Devreux* was Lord of *Roſs*, which I queſtion; becauſe about that time the Town belong'd to *Richard*, Earl of *Strongbow*; but perhaps his Heir might be ſome-way ally'd to the Houſe of *Devreux*, which is not our Province to decide.

This *Devreux*, the Founder of the Monaſtery of *Roſs*, granted to the *Franciſcans* of this Place a certain Duty on all Ships that came into the Port, which King *Henry* VI. confirm'd, notwithſtanding all the Oppoſition made by the Inhabitants, who alledg'd that the ſaid Duty being very conſiderable, would ruin their Trade, enrich the Friers and impoveriſh the Town. In the

the Reign of King *Edward* II, about the beginning of the fourteenth Century, *Wading* tells us, they were for walling in the Town, and that King order'd it ſhould be ſo contriv'd, that the *Franciſcans* ſhould be enclos'd within the Town, which was done about the Year 1310. Franciſcans.

Now this Port and Walls have given Occaſion to ſome to believe that this Monaſtery was at *Roſs*, a Sea-port Town in the County of *Cork*, and the rather for that *Camden* obſerves, much about that Time the Walls of *Roſs-pont*, which were extraordinary fine, and had been built by the Heir of Earl *Strongbow*, were demoliſh'd on Account of a Skirmiſh which broke out between the Inhabitants of the Town, and the *Crouched-Friers*, who had a Priory there, and were all ſlaughter'd, becauſe one of thoſe Religious Men had kill'd a Townſman, and the Walls of that Place were ſince rebuilt, as *Camden* likewiſe obſerves; whence ſome conclude, that what has been already ſaid concerning the new Building of the Walls ſhould be apply'd to the Town of *Roſs* in the County of *Cork*, where that Monaſtery was, and not to *Roſs-pont* in the County of *Wexford*.

It muſt be granted, that the Difficulty occaſion'd by thoſe Walls, is ſomething more conſiderable than that which proceeds from the Port, for there was alſo a Sea Port ſufficiently frequented at *Roſs-pont*, that is on the River *Barrow*, which falls into the Bay of *Waterford*; ſo that by the help of the Flood, Trading-Veſſels go up as far as *Roſs-pont*, which made that a conſiderable Place of Trade; but the City of *Waterford* had ſome Ages before drawn away all its Commerce and entirely ruin'd *Roſs-pont*, which is now a very poor Town.

INIS-

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Franciſcans.

INIS-CORTY *Monaſtery.*

AT *Inis-corty*, on *Slane* River, was alſo a Monaſtery of *Conventual-Franciſcans*, founded in the Year 1460, by the *Iriſh* Family of the *Cavanaghs*. After the Suppreſſion of Monaſteries, this Houſe was given to *Henry Wallop*, Treaſurer of *Ireland*, but it continu'd not long in his Family, as *Wading* informs us. *Ware* does not reckon this Monaſtery among the *Conventuals*, but gives it to the *Obſervants*; which is a Miſtake in him, for the Houſe that belong'd to the *Obſervants*, was call'd *Inis-borcain*, in the Dioceſe of *Roſs* in the County of *Cork*, which he has given to the *Conventuals*; wherein he has been guilty of a double Error, miſtaking *Inis-corty* for *Inis-borcain*, and giving the latter to the *Conventuals*, whereas it belong'd to the *Obſervants*; as on the other hand he gives *Inis-corty* to the *Obſervantins* which belong'd to the *Conventuals*. We ſhall hereafter ſpeak of *Inis-borcain*, which *Wading* has very well diſtinguiſh'd from *Inis-corty*.

In the County of *KILKENNY.*

KILKENNY *Monaſtery.*

AT *Kilkenny*, the Capital of the County, and an Epiſcopal See, was a Monaſtery, the Foundation whereof *Wading* aſſigns to the Year 1232, or 1233, and *Ware* to 1234; but *Glyn*, who was an *Iriſh Franciſcan*, and writ the Annals of

of *Ireland*, says it was in 1321 that the Monastery was consecrated; that in 1331, the Churchyard was bless'd by a Bishop of *Waterford*, and in 1547 a Brotherhood was erected there to take Charge of the building the Steeple, and repairing the Church; yet nevertheless, in another Place, he affirms, that a Provincial Chapter of the Order of St. *Francis* was held in the Monastery of *Kilkenny*, in the Year 1267, which is altogether contradictory, since he tells us that the Monastery was not Consecrated till about fifty Years after, *viz.* in the Year 1321. It is true, he says it was the great Monastery that was then bless'd. Thus to reconcile these Dates, it must be suppos'd, that the settling of the *Franciscans* at *Kilkenny* began at first with a little Monastery, and that those Fathers afterwards built a larger, which was not bless'd till about one Century after the erecting of the first; for according to *Matthew Paris*, and *Andrew du Chesne*, *Richard Marshal*, Earl of *Pembroke*, was bury'd in the Church of this Monastery in the Year 1234, being soon after its Foundation. Franciscans.

Wading and *Ware* say nothing of the Founders of this House; for it is not mention'd that the aforesaid Earl of *Pembroke* was either a Founder or a Benefactor, and yet it is likely that he was either the One or the Other. That Nobleman was rich, and had built several other Monasteries in *Ireland*, so that it is not likely, that he would have chosen to be bury'd in this, if he had not been the Founder, or at least a considerable Benefactor. *Wading* only tells us, that *Elizabeth Palmer*, who had built the fore Part of the Choir, was bury'd there in the Year 1347, and there is some likelyhood that her Father was

the

Franciſcans.

the Founder, being the Anceſtor of the *Palmers* afterwards Earls of *Caſtlemain* in *Ireland*. One thing very remarkable is reported of this *Elizabeth Palmer*, which is that ſhe died a Maid at ſeventy Years of Age, tho' ſhe had been marry'd very young, and to ſeveral Husbands. There was a Spring, call'd St. *Francis*'s Well, near the Infirmary of the Monaſtery, which grew famous on Account of the Miracles wrought there, through that Saint's Intereceſſion.

The Encloſure of this Houſe was very large, and the Inhabitants of *Kilkenny* purchas'd it of the Crown after the Suppreſſion. About a Mile or two out of the Town was a fine Grange, which belong'd to theſe Fathers. It is laſtly to be obſerv'd that this Monaſtery was the only one in the Province of *Leinſter* which was not ſubject to the *Cuſtody* or *Wardenſhip* of *Dublin*; for *Wading* places it under the *Cuſtody* of *Caſhel*, which is in *Munſter*.

In the County of *CATERLOGH.*

LAGHLIN *Monaſtery.*

IN the Suburb of the Epiſcopal See of *Laghlin*, beyond the Bridge over the River *Barrow*, otherwiſe call'd Old *Laghlin*, was a Monaſtery of *Franciſcans*, built by the *Carews*, Gentlemen of *Engliſh* Extraction, according to *Hooker*. *Ware* alſo takes notice of this Houſe, but *Wading* does not mention it, unleſs that Monaſtery or Suburb was alſo call'd *Bakil* or *Baghil*, whereof I have no

no Proof; for that Father places a Monaſtery in a Place ſo call'd, which is not to be found in the Province of *Leinſter*, but perhaps *Baghil* might be the *Iriſh* Name of the Place where it was built. Franciſcans.

In the County of *KILDARE.*

KILDARE *Monaſtery.*

AT *Kildare*, the Capital of the County, and an Epiſcopal See, was another Monaſtery, the exact Time of whoſe Foundation *Wading* knew not, for he only ſays it was built before the Year 1302, and that an Earl of *Kildare* was bury'd there in 1316; but does not tell us who the Founder of the Houſe was, whereas *Ware* informs us of both; for he aſſures us it was founded in the Year 1260, by one *Veſey*, an *Engliſh* Gentleman, who was either Chancellor, or Lord Chief Juſtice of *Ireland*; and that in the Year 1520 this Convent was reform'd by the *Obſervants*. *Wading* ſays the Houſe is entirely ruin'd, tho' moſt of the Inhabitants of the County of *Kildare* are Catholicks.

CLANE *Monaſtery.*

AT *Clane*, a ſmall Town on the River *Liffy*, about twenty Miles from *Dublin*, was another Monaſtery, the true Time of whoſe Foundation *Wading* knew not, but only ſays, it was likely to be founded before the Year 1347, becauſe about that time a Provincial Chapter of the Order was held there. *Ware* aſſigns the Foun-

Franciſcans.

Foundation to the Year 1287, and adds, that the Founder was *Gerard Fitz-Maurice*, Earl of *Kildare*, an *Engliſh* Nobleman, Head of the Family of the *Giraldines* in *Ireland*. That Founder is bury'd in the middle of the Choir, and his Statue was on the Tomb, which was all of Marble. There is extant a Bull of Pope *Eugenius* the IIId, dated in the Year 1433, wherein his Holineſs recommends to the Faithful, the repairing of that Monaſtery, which it is likely had been much damag'd by ſome Accident; but King *Henry* the VIII ruin'd it quite. One *Lutterel* of *Cuterly*, or the Heirs of that Family, are ſtill poſſeſs'd of the Encloſure, and the Revenues of this Houſe, given them by Queen *Elizabeth*.

Castle-Dermot *Monaſtery.*

AT a Place formerly call'd *Diarmit*, or *Diarmot*, or *Diarmed*, becauſe St. *Diarmit* ſpent his Days in a pleaſant Solitude here; this Place has alſo been ſince named *Deſert*, or *Triſtel-Dermot*, and laſtly *Caſtle-Dermot*, from a ſtrong Houſe or Caſtle there erected; was a Monaſtery of *Franciſcans*, founded, in the Reign of King *Edward* the firſt, *viz.* about the middle of the thirteenth Century, as *Ware* informs us. *Wading* owns he knows not at what Time this Houſe was built; but that F. *Bartholomew* of *Piſa* mentions it to be, at the beginning of the fourteenth Century; in the Year 1316, *Robert Bruce*, King of *Scotland*, ravaging *Ireland*, plunder'd this Monaſtery. The Founders thereof are unknown, and only thus much appears, that, the *De la Hides*, *Engliſh* Gentlemen,

tlemen, eſtabliſh'd in *Ireland*, where Benefactors to it. Franciſcans.

In the *KING's COUNTY.*

KILLEGHE *Monaſtery.*

AT *Killeghe* was a Monaſtery of this Order, built by King *Edward* the firſt, as only *Ware* informs us, for *Wading* ſays nothing of it. He indeed ſpeaks of the Monaſtery of *Kilkein*, which ſeems ſomewhat to reſemble *Killeghe*; but *Kilkein* is in the Province of *Munſter*, and the Dioceſe of *Cork*, where we ſhall take Notice of it. Some Memoirs I have met with, give the Foundation of this Houſe to the *O-Connors*, *Iriſh* Gentlemen.

TOTEMOY *Monaſtery.*

AT *Totemoy*, by *Ware* alſo called *Feoris*, was a Monaſtery, which he aſſerts was built in the Year 1325, by *John Birmingham*, an *Engliſh* Nobleman, from whom the Barons of *Athenry*, now remaining in *Ireland*, are deſcended. *Wading* owns that in the ſame Year the Provincial of the Order had Licence to accept of that Monaſtery; but that ſince he cannot find the Houſe any where in *Ireland*, it is likely it was never built. A poor Reaſon, in my Opinion; for the Monaſtery might have been ſo totally deſtroy'd by the *Engliſh* Reformers, as that no Tokens or Records of it are left; but

Ware

Franciſcans.

Ware, who was diligent in being inform'd of all things on the Spot, has, it is likely, made ſome diſcovery; ſince, beinghimſelf a Proteſtant, he affirms that this Monaſtery was exiſting in the Reign of King *Henry* the VIII.

In the *QUEEN's COUNTY.*

STRADBALLY *Monaſtery.*

AT *Stradbally* was a Monaſtery, built in the twelfth Century, as *Ware* informs us, by one *O-More*, an *Iriſh* Man of Quality. *Wading* makes no mention of it.

MOITOT *Monaſtery.*

OUR Author *Wading* likewiſe places a Monaſtery at *Moitut*, or *Moitot*, in the ſame County. F. *Bartholomew* of *Piſa* alſo makes mention of it. Thoſe two Fathers ſay, that this Houſe was built in the Year 1390, and that it has been totally deſtroy'd by the *Engliſh*, who are poſſeſs'd of moſt of this County. *Ware* has not any notices of it, nor can I add any farther particulars concerning this Houſe.

In

Franciſcans.

In the County of *EAST-MEATH.*

TRIM *Monaſtery.*

AT *Trim*, the Capital of the County, was a Monaſtery founded by King *John*, ſays *Wading*; but others aſſert that the *Plunkets* were the Founders, of which Houſe are the Earls of *Fingal*. *Ware* mentions this Houſe, without ſaying any thing, either of the Foundation, or the Founders. *Wading* adds, that there are no other Remains of this Houſe, but only ſome Part of the Church, which now ſerves for an Hall, where the Juſtices of *Meath* hold their Seſſions.

In the County of *WEST MEATH.*

ATHLONE *Monaſtery.*

IN the *Engliſh* Town of *Athlone*, ſituate on the Eaſt Side of the *Shanon*, and therefore in the County of *Weſt-Meath*, was a Monaſtery built in the Year 1240, or 1241, as *Wading* ſays. *Ware* differs not much from him, for he informs us, that *Albert* Archbiſhop of *Armagh* conſecrated the Church of the *Grey-Friers* of this Town, in the Year 1242. It is much controverted, who was the Founder; ſome ſay it was *Charles Burk*, an *Engliſh* Man, Lord of *Connaught*, of which Name there are ſtill ſeveral

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Franciſcans.

great Men in *Ireland*, as the Earls of *Clanricard*, the Viſcounts *Clanmoris*, *Galway* and *Mayo*, and the Barons of *Bretas* and of *Caſtleconnel*. However *Wading* affirms, that the *Burks* could not be the Founders of this Monaſtery, becauſe they had no Poſſeſſions in *Weſt-Meath*, at the Time when the *Grey Friers* ſettled at *Athlone*. But this Argument does not appear to me convincing; becauſe *Athlone* being in the Province of *Connaught*, and the *Burks* reſiding there at the Time when they were Lords of that Province, they might have built a Monaſtery in that Place which tho' now call'd the *Engliſh* Town, was no more than a Suburb to the true Town, the which Suburb being on the other Side of the River, is in the County of *Weſt-Meath*; notwithſtanding their having no Lands in that Place County: beſides that *Wading* himſelf places not this Monaſtery in the County of *Weſt-Meath*, or in the *Cuſtody* or *Wardenſhip* of *Dublin*, but in the Province of *Connaught*, and in the *Cuſtody* or *Wardenſhip* of *Enaghdoun*, which is a Dependance of the County of *Galway*.

Ware is of Opinion, that the true Founders of this Houſe were the *Dillons*, *Engliſh* Men of Quality ſettled in *Ireland*. The Earls of *Roſcomon*, the Viſcounts *Caſtlegallive*, and the Barons of *Maghirkirk*, ſtill bear this Name in that Kingdom. There is alſo ſome Reaſon, ſays *Wading*, to aſſign this Foundation to that Family, becauſe the Suburb where the Monaſtery ſtood belong'd to them, and they had three Monuments in the prime Chapel; and yet that Father will poſitively have the *Fallons* to have been the Founders, becauſe they were Lords of the Town at the

the Time when the *Engliſh* brought to it a Colony of their Nation. Franciſcans.

In ſhort, the Records of the City of *London* ſhow, on the contrary, that this Foundation was by the *Digbies*, *Engliſh* Men of Quality, from whom deſcended the Earls of *Briſtol* in *England*, and the Lords of *Geaſhal* in *Ireland*.

It is a very difficult matter to decide this Controverſy, unleſs ſome *Iriſh* Records could be found to do it. I ſhall therefore only add, that *Wading* obſerves, that the Ruins of this Monaſtery teſtify how great and conſiderable it was, but that it has been long ſince wholly abandon'd by the Friers, not only becauſe it is little better than an Heap of Rubbiſh, but becauſe there is generally an *Engliſh* Garriſon, and it is the moſt common Route for their Troops out of the Province of *Leinſter* into that of *Connaught*, there being a good Stone-Bridge over the *Shanon*. It is to be obſerv'd that the *Iriſh* Name of this Town is *Athluain*, leſt finding that to differ from *Athlone*, it may be thought to be another Place, when it occurs in *Iriſh* Authors.

MULTIFERNAM *Monaſtery.*

AT *Multifernam*, which F. *Caſtet*, a *Recolet*, the mean Tranſlator of *Wading*, miſcalls *Mont-ferrand*, was a Monaſtery of *Grey Friers*, built in the Year 1236, by *William Fitz-Herbert*, Lord *Dellamore*, wherein *Ware* and *Wading* agree. The *Nugents*, who were of *Engliſh* Extraction, Barons *Delvin*, and Earls of *Weſt-Meath*, were the Patrons of this Monaſtery, at the beginning of the laſt Century, by which it appears that the ſame was in ſome

Franciſcans.

meaſure preſerv'd till of late Years, by reaſon of its being built in a deſart Place, all enclos'd with Lakes and Bogs, having only one narrow and bad way to go into it, ſo that the *Obſervants*, who got Poſſeſſion of the Houſe about the Year 1460, liv'd there in Peace and Safety, wearing the Habit of their Order, and performing Divine-Service without any reſtraint, and thus it became the Place of Refuge for all the ſick and decay'd Friers of the Kingdom of *Ireland*. However the Friers have been ſeveral times turn'd out, but the Houſe not being deſtroy'd, they ſtill return'd, and endur'd all the Hardſhips put upon them by their Enemies.

In the County of *LONGFORD*.

ARDAGH *Monaſtery*.

F. *Wading* tells us, that in the Year 1521 the Convent of *Ardagh* was reform'd by the *Obſervants*; but as he ſays nothing of the founding of this Houſe, and *Ware* taking no notice that there ever was a Monaſtery of *Franciſcans* in this Epiſcopal Town, I was apt to believe that he had meant the Monaſtery of *Ardart*, which is alſo an Epiſcopal See in the County of *Kerry*; but I chang'd my mind, when I found in another Place in the ſame *Wading*, that the Convent of *Ardart* had been alſo reform'd in the Year 1518, by the *Obſervants*, whence I could not but conclude that they were two different Monaſteries. However I will not be too poſitive in this Affair.

BALE-

Franciſcans.

BALEGRUAIRCY *Monaſtery.*

IN the Year 1518, as *Wading* relates, *Cornelius O-Brian*, whoſe Predeceſſors had been Kings of *Limerick*, founded a Monaſtery at *Balegruaircy*, in the Dioceſe of *Ardagh*; that Structure was beautiful, but has been quite ruin'd, the Church only being left ſtanding, of which the Proteſtants made a conſiderable Income, letting it out to the Catholicks, who therein had perform'd Divine-Service, and made it their Place of Burial. *Ware* does not ſo much as mention this Houſe.

In the Province of *MUNSTER*: In the County of *WATERFORD.*

WATERFORD *Monaſtery.*

AT *Waterford* was a Monaſtery built in the Year 1240, by Sir *Hugh Purcel*, an *Engliſh* Man, who was bury'd there, ſays *Ware*. *Wading* only tells us, that this Convent was reform'd by the *Obſervants* in the Year 1521, and it is likely he knew no more of it.

CARRICK *Monaſtery.*

AT little *Carrick*, on the River *Swiry*, oppoſite to great *Carrick*, which is in the County of *Tiperary*, was a Monaſtery, whereof

Franciſcans.

the famous *Clyn*, who wrote the Annals of *Ireland*, was the firſt Warden or Guardian. *James Butler*, the firſt Earl of *Ormond*, in the Year 1336, gave the Houſe he had oppoſite to *Carrick*, on the other Side of the River, to make it a Monaſtery for the *Grey Friers*, wherein *Clyn*, *Ware* and *Wading* agree. However the latter can ſcarce believe that the Foundation was ſo ancient, becauſe, he has diſcover'd that the ſaid Earl's Widow, and *James* the 2d, their eldeſt Son, in the Year 1347, ask'd leave of Pope *Clement* the 6th, to build that Houſe. But beſides that the whole difference is not of above half a ſcore Years, it is no unuſual thing to have ſuch Licences petition'd for at *Rome*, after the Houſe is built, and ſuch a Licence ſerves for a Confirmation. There was a fine Encloſure, and good Meadows belonging to this Monaſtery; but ſince the Suppreſſion of Monaſteries, the Dukes of *Ormond* have reſum'd their former Seat, and all that belong'd to it.

In the County of *CORK.*

Cork *Monaſtery.*

AT *Cork*, the Capital City of the County, an Epiſcopal See, and Sea Port, was a Monaſtery of *Grey Friers*, founded, according to *Wading*, in the Year 1231. But *Ware* places it in 1240. Tho' this is not the only point they differ in, it is a matter of Debate to know who the real Founder of this Houſe was. *Ware* affirms it

it was one *Pendergraſt*, an *Engliſh* Gentleman ; but *Wading* ſays it has been a miſtake to call thoſe Gentlemen the Founders of this Monaſtery, and thus he makes it out. Franciſcans.

The *Mackarties*, *Iriſh* Men of Quality, whoſe Deſcendants are ſtill Viſcounts *Muskerry* in *Ireland*, were beyond all Diſpute, ſays he, the true Founders, for in the midſt of the Choir was the Monument of the Founder *Mackarty*, ſurnam'd the Great, who had alſo built an Appartment for himſelf in the Monaſtery, to which he retir'd upon the great Feſtivals of the Year ; but he being ſtripp'd of all his Eſtate, which was given to the *Pendergraſts*, that gave occaſion, as he tells us, to believe that the latter had been the Founders of this Houſe.

The ſame Father adds, that there are Authentick Records, which prove that the *Pendergraſts* had enlarg'd the Encloſure. The *Obſervants* reform'd the Convent in the Year 1560 ; but it has been ſince ruin'd, ſo that nothing remains of it but the Church Walls. However the Religious Men live in as much Retirement as they can.

There are ſtill others, who, becauſe the Suburb wherein the Monaſtery was built belong'd to the *Burks*, Gentlemen of *Engliſh* Extraction, will have them to have been the real Founders. However theſe are all but bare Conjectures, no way equivalent to one good Record. The Tomb in the middle of the Choir would have been a ſufficient Evidence, had the Inſcription on it declar'd that Perſon to have been the Founder, and it would decide this Controverſy if we could come at a Copy of this Inſcription, which is there ſaid to be ſtill remaining.

Franciſcans.

Wading informs us, that the exact Obſervance of Regular Diſcipline obſerv'd in this Monaſtery, caus'd it to be call'd throughout all Chriſtendom the *Mirror of Ireland*, which occaſion'd moſt of the conſiderable Men in the Province of *Munſter* to build a moſt ſtately Church there, where they choſe to be Interr'd; but I cannot reconcile this with his ſaying, that the *Obſervants* reform'd this Houſe in the Year 1560; for, if the *Conventuals* were ſuch ſtrict Obſervers of Regular Diſcipline, there was no need of reforming them; and if he ſpeaks of the Time that the *Obſervants* continu'd there, *viz.* after the Year 1560, that being after the Reign of King *Henry* VIII, who deſtroy'd all the Monaſteries in *Ireland*, and even in the Reigns of *Edward* and *Elizabeth*, when Religious Men were not publickly tolerated either in *England* or *Ireland*; the *Obſervants* could not, at that Time, gain their Houſe the noble Title of the *Mirror of Ireland*.

Thus argues *Monſ. Alemand*, but I cannot look upon his Argument as convincing; for tho' the *Conventuals* were before remarkable for Regular Diſcipline in this Houſe, they might very well come into and joyn with the *Obſervants*, to give a good Example to other Monaſteries, that were not ſo Regular as themſelves; and to ſhow that tho' they ſtood not themſelves in need of any Reformation, they were ready to aſſiſt thoſe that were labouring to reform ſuch as wanted it.

In this Houſe, was a celebrated Spring, which the *Engliſh* affirm had a natural Quality to cure ſore Eyes, whereas the Friers aſſert it had no other Quality than what God had given it through the

Interceſſion of St. *Francis*. However that was, great Numbers of People who labour'd under that Diſtemper flock'd thither, which was ſo offenſive to the *Engliſh* Proteſtant, who had purchas'd the Monaſtery, that he caus'd the Spring to be ſtopt up, for the Prevention of any more Cures being wrought there. Franciſcans.

YOUGHIL *Monaſtery.*

AT *Youghil*, which our Author F. *Caſtet* ſometimes, calls *Iochil*, and *Youkelain*, a ſmall, but neat Town and Sea Port, was a Monaſtery built in the Year 1230, or 1231, for *Wading* and *Ware* do not exactly agree in that Point, by Earl *Maurice Fitz-Girald*, a noted *Engliſh* Nobleman. The Occaſion of it was thus. He was building a Caſtle in this Town, and whilſt they were ſtill at Work about the Foundations, the Workmen, on the Eve of ſome great Holyday, in reſpectful manner beg'd a Piece of Money of him to encourage them, and to drink his Health. The Earl order'd his eldeſt Son to give it, but he inſtead of obeying his Father's Orders, abus'd the Workmen; which the Earl underſtanding, he was ſo concern'd at it, that inſtead of carrying on the Caſtle, he there built an Houſe of *Grey Friers*, took upon himſelf the Habit, dy'd aged 80 Years, and was bury'd in the Year 1257. *Ware* will have this to have been the firſt Monaſtery that the *Franciſcans* had in *Ireland*, and that the Earl brought the Friers out of *England*, which does not agree with what the Fathers *Gonzaga*, *Deza* and others of this Order report, as has been

Franciſcans.

taken notice of already, and therefore we ſhall not repeat the ſame here. The Church as well as the Houſe has been demoliſh'd, in which *Wading* tells us there were ſeveral Holy Religious Men bury'd.

Ross *Monaſtery.*

HAving before endeavour'd to ſhow whether there was a Monaſtery of *Franciſcans* at *Roſs*, a Sea-port Town in the County of *Cork*, when we treated of *Roſpont* in the County of *Wexford*; to avoid Repetition, we ſhall refer the Reader thither, having nothing new to offer.

Kilcre *Monaſtery.*

AT *Kilcre*, according to *Ware*, or *Kilheim*, as *Wading* has it, (for theſe two Authors thus differ in the Name of the ſame Place,) was a Monaſtery, founded in the Year 1465, by one *Mackarty*, an *Iriſh* Nobleman, who was alſo bury'd in the Church. That Structure continues entire to this Day, becauſe there were in this Houſe many Monuments of the greateſt Men in the County of *Cork*; who have always obſtructed the demoliſhing of it, tho' moſt of them are now Proteſtants. In the Year 1614, the Lord Lieutenant of *Ireland* committed the Charge of the Place to a Proteſtant who was then Lord of the ſame, upon Condition that he ſhould not permit the Friers to live there, and that none but Proteſtants ſhould be admitted as Tenants. One F. *Mackarty* of the Family of the

the Founders, and one F. *O-Sullevan* of the Prime *Iriſh* Gentry in thoſe Parts, were very famous in this Houſe, where a Biſhop of *Roſs* has been bury'd. *Wading* alſo calls this Houſe *Brigit*, becauſe ſeated on a River of that Name. Franciſcans.

Temolagh *Monaſtery.*

AT *Tomelogh*, or *Temolagh*, was a Monaſtery founded about the beginning of the fourteenth Century, in the Reign of King *Edward* the 2d, either by the *Barries*, or the *Curties*, as *Ware* aſſerts; whereas *Wading* places the Foundation of this Houſe much later, *viz.* about the latter End of the ſame Century, and about the Year 1390, and will not allow the *Barries* to have been the Founders, but the *Mackarties* and the Proof he alledges in their Behalf, that the Monument of a *Mackarty* is in the middle of the Choir, the uſual Place for the Founders, whereas the *Barries* are among ſeveral others in the Body of the Church. There are ſome who ſay this Monaſtery was once a Caſtle belonging to the *Morils*, and that the *Mackarties* took it from them wrongfully, and put *Franciſcans* into it. Be that as it will, the Monaſtery is ſtill ſtanding, tho' very much decay'd and out of repair, and ſome Religious Men liv'd there ſome Time ſince in Secular Habits.

Butaval *Monaſtery.*

AT *Butaval*, or *Botone*, alias *Kilnamullagh*, was a Monaſtery, founded, according to *Ware*, in the Reign of King *Edward* the Firſt, that is, about

Franciſcans.

about the latter End of the fourteenth Century. *Wading* knew not the Time of the Foundation, but ſays, it is likely it was before the Year 1302, becauſe the Pope that Year directed a Bull to the Guardian of this Houſe, relating to ſome Controverſies about the Church of *Tuam*. Some have been of Opinion, that the *Pendergraſts*, *Engliſh* Gentlemen, founded this Houſe, but *Ware* and *Wading* give it to the *Barries*, who are alſo of *Engliſh* Extraction, and as a Proof thereof urge the Tomb's ſtanding in the middle of the Choir, and that they have a peculiar Affection for that Family. The Crown of *England* has given them that Houſe, upon Condition that they do not permit the Friers to live in it.

Inishorcan *Monaſtery.*

AT *Iniſhircan*, or *Iniſhorcan*, that is, the Iſland *Hircan* or *Horcan*, which lyes in the Bay of *Baltimore*, was a Monaſtery, founded, according to *Ware*, in the Year 1460. In one Place *Wading* ſays this was founded in the Year 1449, and in another that it was 1468. They both agree as to the Founder, who was one *O-Driſcol*, Lord of the Town of *Roſs*, of the Iſland of *Baltimore*, and of that of *Hircon*; but in this they differ, that *Ware* gives this Houſe only to the *Conventuals*, whereas *Wading* on the other Hand affirms it never belong'd to any but the *Obſervants*. When the aforeſaid *O-Driſcol* built the Monaſtery in this Iſland, he ſecur'd the Harbour by a good Fort, to obſtruct the landing of Pyrates, who often reſorted thither to

to plunder. The *Engliſh* turn'd out the Religious Men in the Year 1538, and deſtroy'd the Monaſtery, when they expected an Invaſion from King *Philip* II. of *Spain*. Franciſcans.

BANTRE *Monaſtery.*

AT *Bantry*, or *Bantre*, a ſmall poor Town at the Bottom of the Bay of the ſame Name, lying in that Part of *Munſter* which was formerly call'd the County of *Deſmond*, now united to the County of *Cork*, was a Monaſtery, built in the Year 1307, according to *Wading*, whereas *Ware* brings down the Foundation to the Year 1460, which difference is very conſiderable, being an hundred and fifty three Years; however, they agree as to the Founder, who was one *O Sullevan*, an *Iriſh* Gentleman. The *Engliſh*, ſeveral Times, ſince the Reign of Queen *Elizabeth*, turn'd the Friers out of this Monaſtery, and having very much ruin'd it, *Daniel O Sullevan* entirely demoliſh'd what remain'd, intending to rebuild it, but the *Engliſh* forc'd him to fly into *Spain*, where he was well receiv'd by the King.

Bantry Bay has of late been famous on Account of the Sea-fight between the *Engliſh* and the *French* Navies, in the Year 1689, under the Command of Admiral *Herbert*, and Monſieur *Chateau Renaud*, where the *French* had the Honour of the Day.

CASTLE-LYONS *Monaſtery.*

AT *Caſtle-Lean*, or *Caſtle-Lyons*, was a Monaſtery of this Order, founded in the Year 1307, by

Franciſcans.

by *John Barry*, as Sir *James Ware* informs us; for F. *Wading* does not mention it.

In the County of *KERRY*.

ARDART *Monaſtery.*

AT *Ardart*, or *Ardfert*, the Capital of the County, and an Epiſcopal See, was a Monaſtery, built in the Year 1389, by one of the *Fitz-Morrices*, *Engliſh* Gentlemen, who were Barons of *Kerry* and of *Lixnaw*. Theſe *Fitz-Morrices* are ſuppos'd to have been the Founders, by the Monument they had in the Church of this Monaſtery, which is entirely demoliſh'd. The *Obſervants* reform'd it in the Year 1518.

IRRIALAGH *Monaſtery.*

AT *Irrialagh*, or *Irrialough*, a ſmall Town on the Bank of the River *Logh-Lean*, was a Monaſtery, the Time of whoſe Foundation is not exactly known. *Wading* ſays, that according to the Informations ſent him from *Ireland*, the Foundation was in the Year 1340, by one *Mackarty*, an *Iriſh* Nobleman, but that he had met with a Bull of Pope *Paul* II. dated 1469, which proves it was not founded till 1449, by an Earl of *Deſmond*, of the *Engliſh* Family of the *Fieldings*. *Ware* gives the Foundation to *Mackarty*, and places it in 1440. It was Dedicated to the *Holy Trinity*, and very well ſeated for a ſolitary Place, being ſeveral Miles from any Town on all ſides.

There

There was in it a miraculous Image of the Bleſſed Virgin, which drew abundance of People thither. Queen *Elizabeth* turn'd the Friers out of this Houſe, which nevertheleſs continu'd entire till her laſt War with the Earls of *Tyrone*. It is ſince quite gone to Ruin. Franciſcans

In the County of *CLARE*, or *THOMOND.*

Inis *Monaſtery.*

AT *Inis*, or the Iſland, which *Ware*, *Wading* and *Bartholomew* of *Piſa* alſo call *Clanruada*, or *Clanramada*, was a Monaſtery near the Town of *Clare*, on the River *Fergus*, founded in the Year 1240, by one *O Brian*, King of *Limerick*, and was alſo call'd *Clare* Monaſtery from the Town of that Name. It is ſaid to be ſtill preſerv'd entire, by the Protection of the Earls of *Thomond*, who obſtructed its being deſtroy'd. *Wading* tells us, that Pope *Clement* VI. in the Year 1350, granted Indulgences to this Houſe.

Kint *Abby.*

AT *Quinchy* according to *Ware*, *Kint* according to *Speed*, or *Coinhe* according to *Wading*, was another Monaſtery, about four Miles diſtant from that of *Inis*, and in the ſame County. It is agreed, that the *Macnamarras*, an *Iriſh* Family, were the Founders of it on their Lands of *Clamully*; but the Time of its Foun-

Franciſcans.

Foundation is controverted. *Wading* aſſigns it to the Year 1350, yet at the ſame time declares he rather thinks it to be more ancient. The Tombs of the Founders were in the Church, as well as thoſe of ſeveral other Perſons of Quality. The *Engliſh* turn'd out the Friers, and made a Fort of this Monaſtery, but *Donagh O Brian* took and burnt it, when the Friers return'd and repair'd it; however, they were again expell'd at the Time when *Wading* writ his Hiſtory of the Order of St. *Francis*, *viz.* towards the latter end of the Reign of Queen *Elizabeth*.

In the Year 1433, Pope *Eugenius* III. granted a Licenſe to one *Macnamarra* to put the *Obſervants* into this Monaſtery, and *Wading* obſerves, that it was the firſt Houſe of *Franciſcans* in *Ireland* which admitted of that Reformation. *Ware* thought this Monaſtery had not been founded before that Time, and accordingly he aſſigns it to the Year 1433, giving it to the *Obſervants*, wherein it appears he was under a Miſtake.

There is one thing very ſingular to be obſerv'd in the aforeſaid Bull, which is, that the Pope gives *Macnamarra* the Title of Duke of *Clancully*, which that Family never aſſum'd in *Ireland*, his Holineſs having no Authority to create Nobility there, which only belongs to the King.

In

Franciſcans.

In the County of *LIMERICK.*

Limerick *Monaſtery.*

At *Limerick*, the Capital of the County, an Epiſcopal See, and Sea Port, was a Monaſtery about which our Authors do not at all agree. *Wading* places the Foundation in the Year 1350; *Ware* carries it an whole Century higher, viz, under King *Henry* III. at the Beginning of the thirteenth Century, and to prove the ſame he adds, that an Earl of *Clare* was buried there in the Year 1287, and his Son in 1318; which ſeems convincing. Neither do they agree about the Founder. *Wading* ſays it was a Lady call'd *Marina*, Wife to an Earl of *Deſmond*; that her marble Tomb vaulted, was in St. *Michael's* Chapel, and that there were ſeveral other fine Tombs in the Church. *Ware* on the other hand aſſerts, that one *Burk* was the Founder. *Wading* farther adds, that this Monaſtery was under the Invocation of St. *Dominick*, and tells us a Story of a Frier of this Houſe, whoſe Name was F. *Fergal O Treain*, who prevail'd with *Cornelius O Brian*, King of *Limerick*, to confeſs his Sins at the Hour of his Death, and to hope in God's Mercy, telling him he would take all his Sins upon himſelf. However, I am apt to believe that the Monaſtery of St. *Dominick* at *Limerick* belong'd to the *Dominicans*, for *Speed* tells us there were two Monaſteries in this City, the one of St. *Dominick*, and the other of St. *Francis*; but that does not clear the Difficulty, becauſe it appears by the Regiſters of the Order of the *Domi-*

Franciſcans. *nicans*, that their Monaſtery in this City was entitl'd St. *Saviour*; and that being ſo, it is not incredible that the *Franciſcan* Monaſtery might bear the Name of St. *Dominick*; and *Speed*, who was very ignorant in theſe Affairs, might very well be guilty of a Miſtake. This Monaſtery of *Limerick* was reform'd by the *Obſervants* in the Year 1534.

ISLAND *Monaſtery.*

WADING only aſſures us, that there was another Monaſtery of *Franciſcans* in an Iſland near the City of *Limerick*, which was founded in the Year 1291, and this is all we can collect relating thereunto.

KILSANE *Monaſtery.*

WARE alone, in like manner, tells us of an Houſe of this Order at *Kilſane*, but ſays nothing either of the Founder, or of the Time of its Foundation.

ASKETIN *Monaſtery.*

AT *Asketin*, a ſmall Town on the River *Dell*, was a Monaſtery certainly built by *James* Earl of *Deſmond*, but *Ware* and *Wading* do not agree about the Time of its Foundation. The firſt of them ſays it was in the Year 1389, and the other 1420. This Houſe ſtood cloſe by the Caſtle of *Asketin*; The Friers were expell'd by the *Engliſh* in 1581, and ſome of them were kill'd by the Soldiers. The Convent had been reform'd by the *Obſervants* in 1490.

LOGH-

Franciſcans.

Logh-Ghir *Monaſtery.*

NEar *Logh-Ghir*, ſays *Ware*, or *Logh-Dirgh*, which is a little above the City of *Limerick*, was a Monaſtery of this Order, built, as is ſaid, in the thirteenth Century by the *Clan-Gibbons*, *Iriſh* Gentlemen. *Ware*, only, ſpeaks of it, but tells us not the Name thereof.

In the County of *TIPERARY.*

Casshel *Monaſtery.*

AT *Caſhel*, an Archiepiſcopal See, was a Monaſtery, which had given its Name to a *Cuſtody* or *Wardenſhip* in the Time of St. *Bonaventure*. It is agreed that the *Hackets*, *Engliſh* Gentlemen, built it, and that it was before call'd *Hacket*'s Monaſtery: But *Wading* declares he could never find at what Time the Foundation was, but only had been told, that Pope *Urban* VI. in the Year 1381, commiſſion'd the Guardian of this Houſe to excommunicate ſuch of the *Iriſh* in the Province of *Munſter*, as ſhould acknowledge the Authority of *Clement* VII. who had been choſen Pope and receiv'd by *France* and *Spain*. Pope *John* XXII. had before granted ſome Indulgences to a fine Chapel which was building in this Church. However, *Ware* affirms, that this Monaſtery was built in the Reign of King *Henry* III. that is, in the thirteenth Century. This Houſe was without the Town, and

Franciſcans.

there were ſeveral fine Tombs without the Church, and particularly thoſe of the *Hackets*, the Founders. Nothing remains but the Walls of this Church. It had been reform'd by the *Obſervants* in the Year 1538.

CLONMEL *Monaſtery.*

AT *Clonmel*, a ſmall but neat Town, on the River *Swiry*, was a Monaſtery built on the Key of the Town, in the Year 1269, wherein *Ware* and *Wading* agree; but they differ about the Founder. The latter of them ſays this Houſe was built by the Earls of *Deſmond* and the Inhabitants of the Town; and for that reaſon the Earls of *Deſmond* enjoy Part of the Poſſeſſions of the Monaſtery, and the Inhabitants the reſt.

Ware on the other hand aſſerts that this Houſe was founded by one *Grandiſon*, an *Engliſh* Gentleman, and that the Inhabitants of *Clonmel*, the Earls of *Deſmond*, and the *Gridaldins*, were only Benefactors to it. The *Butlers* were alſo Benefactors, for they gave the Friers a Mill, and a Mill-Dam near the Landing-place, which is now call'd the *Duke's-Mill*, as belonging to the Duke of *Ormond*, who has taken it again.

The Church was one of the fineſt in *Ireland*, and there were ſeveral fine Tombs in it; for beſides thoſe of the Founders and Benefactors, there were thoſe of the *Pendergraſts*, the *Mandevils*, the *Brays* and the *Whites*, all of *Engliſh* Extraction; beſides the ſtately Monument of one of the *Butlers*, Baron of *Cahir*, which was rais'd in the midſt of the Choir, the uſual Place for the Founders, which has made many believe they were ſuch.

That

That Tomb was all of Marble, with very curious Figures and Baſs-Relieves. That Baron, whoſe Name was *Edmund Butler*, being at High-Maſs in this Monaſtery, News was brought him, that the Earls of *Ormond* and the Barons of *Dunboine*, his Relations, were then ravaging his Lands. He was no way diſcompos'd, but ſtaid till the Maſs was done, for which God rewarded him; for immediately after he march'd againſt his Enemies, and entirely routed them. Franciſcans.

To conclude, there was in this Church a miraculous Statue of St. *Francis*, which was us'd to be ſet before ſuch as were to take an Oath; becauſe it had been often found that thoſe who durſt preſume to forſwear themſelves in its Preſence, were immediately puniſh'd, being overtaken by ſome remarkable Judgment. This Convent was reform'd by the *Obſervants* in the Year 1536, a little before its Deſtruction.

Ardfinan *Monaſtery.*

AT *Ardfinan*, as *Ware* informs us, was a Monaſtery of *Conventuals*; but he tells us not when, or by whom built, and *Wading* does not mention it.

Nenagh *Monaſtery.*

AT *Nenagh*, according to *Ware*, or *Annagh* as *Wading* writes it, was a Monaſtery, as they both agree, built by the *O Kenedies*, *Iriſh* Gentlemen. *Ware* indeed adds, that the *Butlers* were alſo Founders. They alſo both agree that this Houſe was built in the thirteenth Century but with this difference, that *Wading* ſays it was about the latter end of that Century in the Reign of

Franciſcans.

King *Edward* I. *Anno* 1291, whereas *Ware* places it about the middle of the ſame Century, in the Reign of King *Henry* III. This was perhaps one of the richeſt Monaſteries of the Order of St. *Francis* in *Ireland*, but now is entirely ruin'd.

GALBALLY *Monaſtery.*

AT *Galbally*, according to *Ware*, was another Monaſtery of this Order, founded by one *O Brian*, King of *Limerick*; as for the Time that Author does not name it, and *Wading* takes no notice of this Monaſtery.

ROSCRE *Monaſtery.*

AT *Roſcre*, formerly an Epiſcopal See, was another Monaſtery of *Grey-Friers*, built by the Widow of one *O Carroll*, an *Iriſh* Gentleman, which is all that *Ware* ſays of it, for *Wading* makes no mention of it.

KILLINE-NALLAGH. *Monaſtery.*

WARE likewiſe finds a Monaſtery at this Place, built about the Beginning of the fifteenth Century, in the Reign of King *Henry* VI. by the Lord of the Place, tho' he does not mention his Name.

In

Franciſcans.

In the Province of *CONNAUGHT*:

In the County of *GALWAY*.

GALWAY *Monaſtery.*

IN that Part of *Galway*, call'd St. *Stephen's* Iſland, was a very fine Monaſtery built, as *Ware* informs us, in the Year 1296; but *Wading* ſays he could not find the preciſe Time of its Foundation. They both agree that it was built by *William Burk*, of *Engliſh* Extraction. Pope *Urban*, in the Year 1381, commiſſion'd the Guardian of this Convent to excommunicate all thoſe in *Connaught* who adher'd to the Anti-Pope *Clement* VII. In the Year 1494, the Friers of this Houſe obtain'd Leave of Pope *Alexander* VI. to annex to their Sacriſty the Chapel of our Lady which was at one of the Gates of *Galway*.

The Church of this Monaſtery is ſtill almoſt entire, a very large and noble Structure. Several great Men of the Province lie buried in it, and it now ſerves for a Court of Judicature.

ARAN-ISLAND *Monaſtery.*

IN the great Iſle of *Aran*, at the Mouth of *Galway* Bay, was a Monaſtery of *Franciſcans*, ſays *Ware*. All that *Wading* adds is, that according to the Annals of *Ireland*, this Monaſtery was built in 1485, in the Iſland of Saints, which is that of *Aran*.

Franciſcans.

ENAGHDOWN *Monaſtery.*

WAS certainly very conſiderable, as being Head of a *Guſtody*, to which the Monaſteries of *Connaught* and *Ulſter* were ſubordinate. However, *Ware* knew nothing of this Houſe, and *Wading* ſays nothing either of the Founder or the Foundation.

ROSS-TRAILY *Monaſtery.*

WADING places a Monaſtery of *Conventuals* at *Roſs-Traily*, in the Dioceſe of *Tuam*, for which reaſon I give it to the County of *Galway*. It was founded in the Year 1431, and reform'd in 1470; but he does not tell us the Founder, yet adds that this Place is very loneſome, encompaſs'd on all ſides with Water, and is only one Way acceſſible, and was not many Years ſince preſerv'd entire by the Intereſt of the Earls of *Clanricard*, of the Family of the *Burks*.

CLAIRE-INDOUL *Monaſtery.*

AT *Claire-Indoul*, a ſmall Town on *Logh-Carbre*, about ſix Miles from the City of *Galway*, was a Monaſtery built in the Year 1290. by *John Cogan*, an *Engliſh* Gentleman. No Writer but *Ware* takes notice of this Monaſtery.

KIL

Franciſcans.

KILCONNEL *Monaſtery*

WAS founded by *William Kelly*; which is all that *Ware* ſays of it, and *Wading* only adds, that it was reform'd by the *Obſervants* in the Year 1467.

KILNALEKIN *Monaſtery*

IS alſo mention'd by none but *Ware*, who ſays no more of it.

BOILEAN-CLAIR *Monaſtery*

IS in like manner taken notice of by *Wading* alone, who tells us it was in the Diocese of *Tuam*, founded in the Year 1291, but not by whom, only that it was very rich, had very conſiderable Lands belonging to it, and is now entirely ruin'd.

MELICK *Monaſtery.*

IT is ſaid by *Ware* to be on the *Shanon*, or *Logh-Dirgh*, through which that River runs. He adds that the *O Maddens* were the Founders, and no more. *Wading* knew it not.

SLEWSANCOGH *Monaſtery*

IS alſo ſaid by *Ware* to have been in the County of *Galway*, without mentioning when, or by whom built; nor does *Wading* name it.

In

Franciſcans.

In the County of *MAYO.*

Bogmoynen *and* Athlethane, *or* Strade *Monaſtery,*

WARE tells us, are both in this County, only adding, that the Jordan of *Eſſex* turn'd the *Franciſcans* out of the latter of them, to give it to the *Dominicans*; but *Wading* mentions nothing of either of them.

In the County of *ROSCOMON.*

Roscomon *Monaſtery.*

AT *Roſcomon*, the Capital of the County, was a Monaſtery of *Franciſcans*, founded in the Year 1269, ſays *Ware*; but *Wading* omits it.

Elphim *Monaſtery.*

AT *Elphim*, an Epiſcopal See, was a Monaſtery of *Franciſcans*, to whom *Cornelius* Biſhop of *Elphim* gave the Pariſh Church of St. *Patrick*, in the Year 1450, ſays *Ware*; *Wading* tells us, that the Canons and Inhabitants of *Elphim* were Donors of that Church, as well as the Biſhop, and that it was in the Year 1454; that four Years before, *viz.* in 1450, F. *William O Rely*, then Provincial and Vicar General of the Order in *Ireland*, obtain'd Licenſe of Pope *Nicholas*

cholas V. to build a Monaſtery of *Franciſcans* in the Dioceſe of *Killaloe*, or that of *Athenry*, or that of *Elphim*, and that it is likely he made Choice of the latter. As a Catholick Biſhop of *Elphim* ſettled the *Grey Friers* in that Town, ſo a Proteſtant Biſhop expell'd them, in the Reign of Queen *Elizabeth*. Franciſcans.

Baleanany *Monaſtery.*

WARE informs us of a Monaſtery here, without mentioning either the Founder, or the Time of its Foundation, and no other Author takes any notice of it.

In the Province of *ULSTER*: In the County of *DOWN*.

Down *Monaſtery.*

At *Down*, the Capital of the County, and an Epiſcopal See, was a Monaſtery founded in the Year 1240, by the famous *Hugh Lacy*, Earl of *Ulſter*. *Wading* knew nothing of this Founder, and only tells us, that, in the Year 1313, a Provincial Chapter of this Order was held there, ſo that it muſt be ſuppos'd to have been built ſome Time before. He adds, that in the Year 1570, an *Engliſh* Proteſtant Officer took Poſſeſſion of this Houſe, the Religious Men being oblig'd to diſguiſe themſelves to make their Eſcape; but nevertheleſs, he took three of them,

of

Franciſcans.

of which Number he hang'd F. *O Larcon* near the *Spring of Glory*, ſo call'd becauſe the Angels are ſaid to have appear'd there to St. *Patrick*. The *Iriſh* pretend, that the famous *Scotus*, ſirnam'd *Doctor Subtilis* was born in this City of *Down*, but the *Scots* deny it, which Controverſy does not belong to us. This Monaſtery at *Down* is totally deſtroy'd.

ARDINICE *Monaſtery*.

IS mention'd by *Ware* only, and he does not acquaint us either with the Founder, or the Time of its Foundation.

In the County of *ANTRIM.*

CARICKFERGUS *Monaſtery*.

WAS founded in the Year 1232, by *Hugh Lacy*, Earl of *Ulſter*, who was buried there, according to *Ware*; but *Wading*, who writ before him, knew not the Time of the Foundation, and only tells us, that *Hugh Lacy* was buried there, in the Year 1243. Some have been of Opinion, that the famous *O Neals*, (one of the nobleſt Families in *Ireland*, of which were the two famous Earls of *Tyrone*, who gave ſo much Trouble to Q. *Elizabeth*) were the Founders; firſt, becauſe at that Time *Carickfergus* belong'd to them, and in the next place, becauſe their Tombs were in the Church. Others give this Honour to the *Mac-Enos*,

Franciſcans.

Enos, or *Macguinnies*, Viſcounts *Macginis*, or *Eveagh* in *Ireland*; ſo that the matter remains dubious. It is alſo controverted, whether *Hugh Flemming*, an *Engliſh* Gentlemen, ſettled in *Ireland*, and buried in this Monaſtery, gave this Houſe to the *Obſervants*, or whether *Nielmaccuin* granted it in *Aug.* 1497, by Papal Authority. *Wading* eſpouſes neither Opinion, but *Ware* adheres to the latter. At length the Friers were expell'd by the Earl of *Chicheſter*, Lord Lieuaenant of *Ireland*, and the Houſe is now let out to Tenants.

In the County of *DONEGAL*, or *TYRCONNEL.*

KILMACRENAN *Monaſtery*

WAS but ſmall, ſays *Ware*, and founded by the famous *O Donnels*; but he tells us not the Time.

BALLIMACSWINE *Monaſtery*

IS by the ſame Author plac'd near the Caſtle of *Doe* or *Dogh*, on the Coaſt near Cape *Hornes*, founded by *Mac-Swiny*, an *Iriſh* Gentleman; but he mentions no Date.

BAL-

Franciſcans.

BALLECHAN *Monaſtery*

IS alſo by the ſame Author plac'd cloſe by Fort *Liffre*, and the Town of *Raphoe*, without naming the Founder, or the Time of its Foundation. *Wading* knew nothing of theſe Three Houſes.

In the County of *FERMANAGH.*

LISGEVAIL, *or* LISGOOL *Monaſtery*,

ACcording to *Ware*, was on the Bank of *Logh Earn* in the Year 1530, which is all we know of it.

In the County of *MONAGHAN.*

MONAGHAN *Monaſtery*

WAS founded in the Year 1462, by one *Macmahon*, Lord of *Uriel*, wherein *Ware* and *Wading* agree. *Edward White*, a Gentleman of *Engliſh* Extraction, having obtain'd this Houſe of Queen *Elizabeth*, caus'd it to be demoliſh'd, and built himſelf a good Houſe out of the Materials.

In

Franciſcans.

In the County of *ARMAGH.*

ARMAGH *Monaſtery.*

AT *Armagh*, the Capital of the County, and an Archiepiſcopal See, whoſe Prelate is Primate of all *Ireland*, was a Monaſtery of *Grey-Friers*, which *Wading* aſſures us was built in the Year 1291, by the *Odonnels*, *Iriſh* Men of Quality. *Ware*, on the other hand, ſays the Foundation was in the Year 1264, and that the Founder was one *Patrick O Scanlain*, an *Iriſh* Man, Archbiſhop of *Armagh*, who had been a *Dominican*. This Monaſtery was reform'd by the *Obſervants* in the Year 1518. In 1565, the Fathers of this Houſe were publickly whipt, having been taken in it, after being prohibited living there any longer. *Wading* farther obſerves, that two Lay-Brothers died there in Odour of Sanctity. At laſt this Monaſtery was totally deſtroy'd, and nothing remains of it but ſome Rubbiſh.

STRADHAIL-LOYSE *Monaſtery*

WAS in the Dioceſe of *Armagh*, founded, as is ſaid, in the Year 1282. *Wading* will have the Foundation to be older, becauſe a Provincial-Chapter of the Order was held in this Houſe, *Anno* 1315. At length it was plunder'd by the *Scotch Presbyterians*, who murder'd many of the Friers. Then the *Engliſh* burnt it, and the Place now belongs to the Heirs of *James Brandon*, an *Engliſh* Man.

In

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Francis-cans.

In the County of *CAVAN.*

CAVAN *Monaſtery.*

AT *Cavan*, the Capital of the County, was a Monaſtery built, according to *Ware*, in the Year 1300, by one *O Rely*, an *Iriſh* Gentleman. *Wading* agrees with him as to the Founder; but he does fix not the Foundation till the Year 1393, ſo that the Difference amounts to ninety three Years. There were many famous Fathers in this Monaſtery, *viz.* F. *Richard Brackley*, who was made Provincial of his Order in *Ireland*, and Biſhop of *Kilmore*; F. *Eugenius Digby*, an eminent Preacher, who ſpar'd not the Enemies of his Religion, even in the Reign of Queen *Elizabeth*, but preach'd boldly againſt them; by which he occaſion'd the Ruin of his Monaſtery. It is particularly obſerv'd of this Father, that he preach'd with his Eyes ſhut, that he might ſpeak his Mind the more boldly. In the Year 1502, the *Obſervants* poſſeſs'd themſelves of this Houſe; but they did not keep it long, for King *Henry* VIII. turn'd them out; and having taken Poſſeſſion again, Queen *Elizabeth* quite expell'd them.

The

Obſervants.

The following MONASTERIES *are only named by* Wading, *he not knowing what County, Province, Dioceſe, or Cuſtody to place them under.*

AT FALLIG was a Monaſtery built in the Year 1390, by one *Fallig* an *Iriſh* Man; *Wading* ſays it was demoliſh'd in 1588.

Pope *John* XXIII. in the Year 1414, granted his Licence to the Provincial of *Ireland* to accept of three Monaſteries.

THACINELING, founded by *William O Rely* much about the Time above mention'd. *Malachy O Rely* gave it to the *Obſervants*, and it is ſtill entire, which is wonderful, ſays *Wading*. The Fathers *Feral Mac-Egan*, and *Philip Cluam*, both Men of Note, were of this Houſe.

CLOCHIN-CANTUALAIG, founded by one *O Madden*, about the Beginning of the ſame Century, being the fifteenth. The Earls of *Clanricard*, Lords of the Place, are now poſſeſs'd of this Houſe, whence it is likely that it is either in the County of *Clare*, or that of *Kerry*, becauſe there the Bulk of their Eſtate lies.

MYLECSIN was alſo a Monaſtery of this Order, of which we have no particular Account.

Wading alſo tells us, that in the Year 1449, *Donagh Mac-Mahon* obtain'd Licence to build a Monaſtery of this Order on his own Eſtate; but whether he perform'd it or no, that Author never could learn.

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Obſervants.

MONASTERIES *of the Friers of St.* FRANCIS, *call'd* OBSERVANTS, *in* Ireland, *who go half barefoot, their Habits ſtreighter than the others before ſpoken of, and poſſeſſing neither Lands nor other Revenues.*

THE *Obſervants* being only a Reformation of the *Conventuals* of the Order of St. *Francis*, there were very few Houſes built purpoſely for that ſtrict Branch of the Order in *Ireland*, but by Degrees it gain'd many, becauſe moſt of the *Conventuals* in that Kingdom being fallen from the ſtrict Practice of their Rule, it was thought fit to reform them, and by that means the *Obſervants* gain'd Ground, on the Terms preſcrib'd in the Bull of Pope *Leo* X. in the Year 1518, which ordains, that the Poſſeſſions belonging to the Houſes of the *Conventuals*, which the *Obſervants* ſhall poſſeſs themſelves of, be divided into four equal Parts; the firſt whereof ſhall be given to the Cathedral Church of the Dioceſe in which ſuch Houſe ſhall be ſeated; two other Parts ſhall be for the *Croiſade* or Holy War, and the fourth be reſerv'd for the Repairs of the Houſe. This Reformation conſiſts in a ſevere Poverty, not only of each Religious Man in particular, but alſo of the whole Community, which is to have no Property, nor enjoy any Revenues. Now let us proceed to the Houſes the *Obſervants* had in *Ireland*.

They

A Franciscan Frier Observant.

They had thoſe which had been purpoſely built for them, and thoſe they had afterwards from the *Conventuals*. As for the firſt ſort of them, *Wading* and *Ware* do not altogether agree. Both of them acknowledge eight of theſe Monaſteries in *Ireland*, but differ as follows. *Wading*'s Houſes are Obſervants.

The Monaſtery of *Killecuilin*, in the County of *Dublin*.

The Monaſtery of *Iniſhorcain*, in the County of *Cork*.

The Monaſtery of *Athenry*, in that of *Galway*.

The Monaſtery of *Moien*, in that of *Mayo*.

The Monaſtery of *Lixhaclein*, in that of *Kerry*.

The Monaſtery of *Donegal*, in that of *Tyrconnel*.

And two Monaſteries which the *Obſervants* had Licence to accept of in the Year 1478.

Ware's Monaſteries are the ſame in Number, and are as follows,

The Monaſtery of *Iniſcorty*, in the County of *Wexford*.

The Monaſtery of *Donegal*, in that of *Tyrconnel*.

The Monaſtery of *Lixlaghtein*, in that of *Kerry*.

The Monaſtery of *Quinchy* or *Quint*, in that of *Clare*.

The Monaſtery of *Adare*, in that of *Limerick*.

The Monaſtery of *Roſſerelly*, in that of *Galway*.

The Monaſtery of *Moyen* or *Moyon* in that of *Mayo*.

The Monaſtery of *Cruleagh*, or *Ballimark*, in that of *Letrim*.

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Obſervants. Thus the Difference between theſe two Authors is, that *Wading* reckons the Monaſteries of *Killecuilin* and *Athenry*, which *Ware* knows not; and he names the Houſes of *Adare* and *Cruleagh*, which are unknown to *Wading*. As for thoſe of *Roſſerelly* and *Lixlaghtein*, they are certainly the two which the *Obſervants* had Licence to accept of in the Year 1478, ſince their Foundation is later than that Time.

As for the Monaſteries of *Iniſcorty* in the County of *Wexford*, and of *Iniſhorcain* in that of *Cork*, we have already ſpoke of them among the *Conventuals*, where it has been ſhown how *Ware* and *Wading* differ about them, and therefore no more need be ſaid here.

Donegal *Monaſtery*,

IN the County of *Tyrconnel*, was built in 1473, by *O Donnel*, ſirnam'd the *Red*, an *Iriſh* Gentleman. It had once a noble Library, as *Ware* informs us, whereas *Wading* ſays no more than that there were *Obſervants* in this Houſe.

Quint, Quinchy, *or* Coinch

MOnaſtery, in the County of *Kerry*, has been ſpoken of among the *Conventuals*, becauſe *Wading* gives it to them, contrary to *Ware*'s Opinion.

Lixlaghtein *Monaſtery*,

IN the County of *Kerry*, is perhaps the ſame that *Wading* ſays was in an Iſland of the *Shanon*, foraſmuch as *Ware*, who gives it this Name, agrees

agrees with *Wading*, that it was built by one *O Connor*, an *Iriſh* Gentleman, in the Year 1478. It is true, *Wading* ſays this Houſe was begun in 1470, but then he adds, that Pope *Sixtus* IV. granted his Licence to finiſh it in 1477, and thus he agrees in the Date. He adds, that the *Engliſh* committed mighty Diſorders there, at the Time of the Suppreſſion. Obſervants.

KILLECULIN *Monaſtery*,

IN the Dioceſe of *Dublin*, was only known to *Wading*, who ſays it was built by *Rouland Euſtace*, an *Engliſh* Man, Lord Chief Juſtice, Chancellor, and Treaſurer of *Ireland*, in the Year 1486, and that there were ſeveral Tombs in the Church of Men of Note, beſides the Founder's, and alſo in the Chapels, which are ſtill ſtanding, but the Monaſtery is demoliſh'd.

ARDARE *Monaſtery*.

IS only known to *Ware*, who ſays it was built by *James* Earl of *Kildare*, in the Year 1464.

CRULEACH, *or* BALLIMARK *Monaſtery*,

IN the County of *Letrim*, is alſo mention'd by *Ware*, who tells us, that one *Ruark*, an *Iriſh* Gentleman, and his Wife built it, in the Year 1509.

Obſervante.

St. Michael of Athenry *Monaſtery.*

IN the County of *Galway*, is ſpoken of only by *Wading*, all whoſe Account is, that *Thomas* Earl of *Kildare* and his Wife founded it in the Year 1464, and built one part of the Cloiſter, but other Benefactors finiſh'd it. *Margaret Gibbon* built the firſt Chapel, an Earl of *Deſmond* the ſecond, and one *O-Tully* the third. F. *Raimund Burk*, an *Obſervant*, and Biſhop of *Emely*, was bury'd there *Anno* 1562, and at laſt this Houſe was deſtroy'd by Queen *Elizabeth*.

Moyghin *or* Moyen *Monaſtery.*

AT the Mouth of the River *Moy*, or *Moadin*, or *Modena*, in the County of *Mayo*, is ſpoken of both by *Wading* and *Ware*. The latter ſays it was built by *Nehemiah O-Donaghan*, an *Iriſh* Man of Quality, who afterwards became himſelf an *Obſervant*, and was Vicar-General of their Monaſteries in *Ireland*. *Wading* on the other hand will have the Founder to have been one *Burk*, or according to others one *Barry*, who built this Houſe in the Year 1460, and that F. *Nehemiah O-Donaghan*, who was at that time Vicar-General of his Order, only took poſſeſſion of it, purſuant to the Licence granted by Pope *Nicholas* V. to F. *William O-Rely*. The Structure, which is ſtill ſtanding, is very large and ſpacious, and almoſt all of it of rough Marble, there being many Quarries of that Stone in *Ireland*. Within the Encloſure of the Mo-

Monaſtery is a Spring ſo ſtrong, that it drives two Mills, and at high Water Veſſels come up to the Infirmary. The *Engliſh* plunder'd this Houſe in the Year 1578, and ſlaughter'd many of the Religious Men, whereof there were generally about fifty. Philoſophy and Divinity were taught there. The Proteſtant Poſſeſſors of this Houſe, for many Years did let one Part of it to the Friers. Obſervants.

ROSSERELLY *Monaſtery*,

IN the County of *Galway*, is the laſt of this ſort, mention'd by none but *Ware*, who ſays it was founded by one *Gannard*, an *Engliſh* Gentleman, in 1498.

The next thing is to ſee how many Monaſteries the *Obſervants* got from the *Conventuals* in *Ireland*, which here follow, being twenty in Number.

Ardagh,
Ardfert, or *Ardart*,
Armagh,
Asketin,
Caſhel,
Cavan,
Clonmel,
Cork,
Dreghedagh,
Iniſcorthy, according to *Wading*.
Iniſhorcain, according to *Ware*.
Kilconnel,
Kildare,
Carickfergus,
Limerick,
Multifernam,
Roſs-Trayly,
Thacineling,
Waterford,
Wexford.

Add to theſe the Eight Monaſteries abovemention'd to have been purpoſely built for the

Obſervants. *Obſervants*, and they will make up twenty eight Houſes belonging to them in *Ireland*, all under a Vicar-General, who was ſubordinate to the General of the Order of St. *Francis*.

It only remains to obſerve, that the *Franciſcan* Congregation call'd the *Recolets*, pretend that the Houſes we have here aſſign'd to the *Obſervants* in *Ireland*, belong'd to them; but it is plain they could have none there, foraſmuch as their Order or Congregation was ſcarce known in *Europe*, at the Time when King *Henry* VIII, ſuppreſs'd the Monaſteries, whereas the *Obſervants* were ſettled in that Kingdom near an hundred Years before that King's Reign.

MONASTERIES *of the* Third Order *of St.* FRANCIS *in* Ireland.

WADING, who wrote the Hiſtory of the Order of St. *Francis*, ſhould have mention'd all the Monaſteries that were of the Third Order in *Ireland*, and yet he takes notice but of a few of them, and adds that this Congregation became very numerous in *Ireland*, without deſcending to particularize their Houſes. *Ware*, who writ after *Wading*, gives us a Liſt of about 30 of their Houſes.

Mo-

Monaſteries mention'd by Wading, *being ſeven in Number.*

Cluaceren-Cacrilly,
Killine-bonain,
Banchor.
Cuvilleagh
Glenderme,
Killare,
Clan-Kain-Kery.

Thoſe that Ware *ſpeaks of are thirty in Number,* viz.

Balimot,
Baline-Sagard in the County of *Longford,*
Another of the ſame Name in the County of *Tyrone.*
Beagh,
Buna,
Clon,
Clonrahan,
Corock,
Conleverloghe,
Court,
Dunganon,
Fanegarah,
Gervagh-kerin,
Holywood.
Inver,
Kilbeg, or *Colebeg,*
Kilbourg,
Kilcarbain,
Kilmichael,
Kil-O-Donel,
Kilbullagh,
Lymbeg,
Magbery-beg.
Maſſevin.
Omey.
Puble,
Roſſerick,
Slane,
Temple-Moyle,
Theafaſſon,

It now remains that we ſay ſomething of each of theſe Monaſteries.

In

Third Order.

In the Province of *LEINSTER*:

In the County of *EAST-MEATH.*

Slane *Monastery.*

IN the Town of that Name, on the River *Boyne*, was founded in the Year 1512, by *Christopher Flemming*, an *English* Gentleman, and *Elizabeth Stukely*, his Wife.

In the County of *WEST MEATH.*

Kilmichael *Monastery.*

FOunded by the *Petits*, *English* Gentlemen settled in *Ireland*, and Barons of *Magherterne*, after the Reduction of *Ireland*.

In the County of *LONGFORD.*

Balline-Sagard *Monastery.*

BUILT by the *O-Farrols*, *Irish* Men of Quality.

In

In the Province of *ULSTER*:

In the County of *DOWN*.

Holywood *Monaſtery*.

CAll'd in *Latin de ſacro Boſco*, is ſaid to have been founded by the *Anneſly's*, an *Engliſh* Family.

Banchor *Monaſtery*.

W*Ading* tells us, that in the Year 1469, the Abby of *Banchor* was quite gone to ruin, through the Careleſneſs of the Abbat: Pope *Paul* II, order'd the Friers of the third Order to take Poſſeſſion of it, which was accordingly done the aforeſaid Year by F. *Nicholas* of that Order. *Ware* ſays nothing of it, nor do I know what to make of it; for I find that this Abby continu'd till about the End of the Reign of King *Henry* VIII, near a Century after *Wading*'s Date.

In the County of *ANTRIM*.

Invert *Monaſtery*

WAS founded by a *Scottiſh* Nobleman, in the fifteenth Century.

Buna-

Bunamargy *Monastery*

WAS built in the Year 1512, by the *Surleboys*, or *Charleboys*, of the Family of the *Macdonnolds*, Marquises of *Antrim*.

Masevin *Monastery*

WAS built in the Year 1520, by the famous *O-Neals*.

Limbeg *Monastery*,

BUilt in the Year 1522, by one *Macdonald*, as is said.

Glanarm *Monastery*,

CAll'd also *Glancarm*, and *Glanderm*, on the Sea Coast, was built in the Year 1465, by *Robert Bisset*, a *Scotch* Gentleman, with the Consent of the Pope and the Bishop of *Connor*. Another *Robert Bisset*, Cousin to the Founder, was Provincial of the *Third Order* in *Ireland*.

In the County of *TYRCONNEL*.

Maghery-Beg *Monastery*,

THAT is, the Monastery of the little Plain, was built about the middle of the fifteenth Century, by one *O-Donnel*. Kil-

KILBEG *Monastery,*

OTherwise call'd *Colebeg*, the Town being a Sea-port, was built by the *Mac-Swiny Bannigs*, *Irish* Gentlemen.

KIL-O-DONEL *Monastery*

WAS built about the beginning of the sixteenth Century, by one *O-Donnel*, whose Name it bears.

FANEGARAGH *Monastery*

BUilt by the *Mac-Ruini-Faigs*, *Irish* Men of Quality.

In the County of *TYRONE.*

DUNGANNON *Monastery*

WAS built in the Town of that Name, which is the Capital of the County, by one *Connor O-Neal*, in the Reign of King *Henry* VII, towards the latter End of the 15th Century.

BALLINE-SAGARD *Monastery*

IS reckoned the 30th of this Order, but if there be not two Places of the same Name in

Third Order. in *Ireland*, this muſt needs be the ſame with that beforemention'd in the County of *Longford*,

AT COROCK, GERVAGH-KERIN, PUBLE *and* OMEY, } there were Monaſteries of this Order, founded in the 15th Century.

In the County of *ARMAGH.*

KILSLERE *Monaſtery,*

WHich *Wading* calls *Killare*, was the greateſt of the Order in *Ireland*. F. *Thomas Ornay* was made perpetual Commiſſary of it, in the Year 1457. He was alſo Viſitor of his Order in *Ireland*.

In the Province of *CONNAUGHT:* In the County of *GALWAY.*

CLONKEN-KERRIL *Monaſtery*

WAS built in the Year 1435, by *Thomas O-Kerril*, an *Iriſh* Man, Biſhop of *Clonfert*, and afterwards Archbiſhop of *Tuam*. I take this to be the ſame Houſe that *Wading* in *Iriſh* calls *Clonkukenkary*, becauſe he ſays theſe Friers of the Third Order had it about the Year 1441.

At

Third Order.

At COWLEVERNOGH, TEMPLE-MOYLE, KILTULLAGH, *and* BEAGH, were Monaſteries of the Third Order.

At KILBOUT, was a Monaſtery built by the *Valees*, *Engliſh* Gentlemen.

At KILLINE BONAINA, was a Monaſtery, which *Wading* ſays was built in the Year 1428. This was one of the moſt conſiderable Houſes of the Order; but *Ware* does not mention it.

At KILCARBAIN, was a Monaſtery built by *Thomas Burk*, Biſhop of *Clonfert*, who gave to the Friers of this Place the Chapel of *Kilcarbain*, which was confirm'd by Pope *Eugenius* IV, *Anno* 1444.

In the County of *MAYO.*

AT ROSSERICK was a Monaſtery of this Order, built by one *Joye*.

In the County of *ROSCOMON.*

AT CLONRAHAN was a Monaſtery, built in the Reign of King *Henry* VII, towards the latter End of the fifteenth Century, by Baron *O-Connor Roo*, or the Red, an *Iriſh* Nobleman.

In

Third Order.

In the County of *SLIGO.*

AT Ballimot, was a Monaſtery built by that Branch of the *Macdonolds* which is ſettled in that County.

At Court, was another Monaſtery, built by the *Iriſh* Family of the *O-Harôs.*

In the County of *LETRIM.*

AT Cuivelleagh, was a Monaſtery built by the Lord of *Chanligh.* This Houſe was confirm'd by the Biſhop of *Athenry*, and by the Pope. *Wading* only mentions it.

To conclude: I have ſome Teſtimonials that ſeem to prove, that many of theſe Monaſteries of the Third Order, were in reality no other than Communities of Lay People of the ſaid Order of St. *Francis*, of which there were many in *Ireland.* There were alſo many Lay Maidens of the ſame Order, as there are in *France* and other Countries; but it is well known that the Lay Third Order differs very much from that which is really Religious.

Of

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Of the CAPUCINS, *being another Reformation of the Order of St.* FRANCIS.

THE *Capucins* not having appear'd in the World till after the Deſtruction of Religious Orders in *Ireland*, by King *Henry* VIII, they never had any Regular Monaſteries in that Kingdom; but only ſome private Houſes at *Dublin*, *Molingar*, and other noted Places, where they have always liv'd in a Lay Habit, for the Service of the Catholicks in thoſe Parts; ſo that it is needleſs for ſome Fathers of this Order to take Pains to make thoſe private hir'd Houſes paſs for Regular Monaſteries, tho' they ſtill endeavour to perform the Functions of their Order. A Regular Monaſtery muſt be founded by the Authority of the Pope, the King, and the Ordinary of the Place. Beſides there muſt be a formal Foundation, the Conſecration of the Church, and the Bleſſing of the Houſe, without which it cannot be call'd a Regular Community, and conſequently not a Convent. The ſame is to be underſtood of other Religious Orders which have had their Riſe, ſince the Deſtruction of Monaſteries in *England* and *Ireland*, and which have nevertheleſs ſent ſome Religious Men in a private manner into both thoſe Kingdoms.

Auſtin Friers.

MONASTERIES *of the Order of the* EREMITES *of St.* AUGUSTIN, *commonly call'd* AUSTIN FRIERS, *which were in the Kingdom of* Ireland.

IF we might give credit to ſeveral Authors, (*viz.* F. *Herrera*, a *Spaniſh Auguſtinian* Friar, in his *Alphabetum Auguſtinianum*; F. *Torelli*, an *Italian*, in the Hiſtory he has compos'd of that Order; F. *Cruſenius*, a *German Auguſtinian*, in his *Monaſticon Auguſtinianum*, and laſtly F. *Lublin*, a *French* Man,) this Order would be reckned one of the ancienteſt in *Ireland*, as well as in all other Parts of *Europe*; for they all pretend that it was founded by St. *Auguſtin* himſelf, and that St. *Patrick* was of their Order, which they poſitively aſſert; they will alſo have it, that St. *Congal* and other Founders of particular Orders in *Ireland*, were real *Eremites* of St. *Auguſtin*, and therefore thoſe *Auguſtinian* Authors give to their Order the Abby of *Banchor*, and that of *Down*, and ſeveral other ancient Regular Houſes in *Ireland*: But in regard that not only the *Carmelites* pretend to make it out, that all thoſe *Iriſh* Saints were of their Order, but likewiſe the *Regular Canons* of St. *Auguſtin* do claim them, and theſe laſt ſeem to have the beſt Right, ſince they ever continu'd poſſeſs'd of thoſe very Houſes, which the *Carmelites* and *Auguſtinian* Friers would make to be theirs, we ſhall not aſſign thoſe controverted Houſes to the *Auguſtinian* Friers, and

and the more for that they are themſelves oblig'd to reſt ſatisfy'd with thoſe Monaſteries which have been founded ſince they were admitted into the Number of the *Mendicants*, ſtill ſuppoſing that they might have a Being before, for I ſhall not enter into that Controverſy with them. Auſtin Friers.

We will here, as near as may be, ſhow the Number of Monaſteries there were of this Order in *Ireland*, and then we will ſpeak of their Situation, the Time of their Foundation and their Founders. Before we enter upon this Subject, it is fit to be obſerv'd, that the *Auguſtinian* Monaſteries in *Ireland* were always ſubject to the Provincial of *England*, till the Year 1556, when the Monaſteries in *England* being deſtroy'd, the Charge of thoſe in *Ireland* was committed to F. *Offlin*, and from that Time thoſe Monaſteries began to form a peculiar Province, which has ſince had a Vote in the General Chapters of the Order, and particularly in that held at *Rome* in the Year 1620. This is all *Herrera* ſays of it, let us proceed to the Number of the Houſes, wherein I muſt in the firſt Place obſerve, that nothing can be leſs exact than the *Auguſtinian* Hiſtorians are in their Enquiry concerning the Monaſteries they had in *Ireland*; for F. *Cruſenius* reckons up but Ten throughout all that Kingdom, *viz.*

Galvienſis, or *Galway*.
Beluſamenſis.
Vallauronenſis.
Crequerenſis.
Dublinienſis.
Benefadienſis, or *Benefada*.
Burgeſquerenſis.
Dominenſis.
Arnocenſis.
Inoraſquerenſis.

Auſtin Friers.

The *Spaniſh* F. *Herrera* mentions a Dozen, wherein it is remarkable, that they are all different from thoſe *Cruſenius* names, excepting only that of *Benfada*. It is true there was a Society of Nuns at *Kilmullin*. Thoſe, the ſaid *Herrera* reckons up in his *Alphabetum Auguſtinianum* are as follows.

Limerick,
Burgokere, or *Burgoſſore*,
Benfade,
Colone,
Kilmullin, Nuns.
Dunmore,
Fetherde,
Inſtuamor,
Lagiam,
Robe, or *Balinrobe*,
Vas,
Waterford,
Cork.

F. *Torelli*, an *Italian Auguſtinian*, is ſtill leſs perfect than the other Two, tho' he has writ the General Hiſtory of the *Auguſtinians* in four or five Volumes, which he has collected not only from Authors that went before him, having writ about the middle of the laſt Century, but alſo from the Regiſters of the Order, and yet I find only ſeven or eight *Iriſh* Monaſteries of this Order in all that great Work.

Ware in his little *Monaſtereologia* mentions 22 *Auguſtinian* Monaſteries in *Ireland*, which are theſe.

In the Province of Leinſter *eight.*

Dublin,
Clomin,
Roſspont,
Calane,
Tullyfelin,
Naaz,
Skrine,
Drogbedagh.

In

Auſtin Friers.

In the Province of Munſter *ſix.*

Dungarvan,	*Adare,*
Cork,	*Fetherde,*
Any,	*Tiperary.*

In the Province of Connaught *eight.*

Galway,	*Borriſcara,*
Dunmore,	*Murisk,*
Ballinrobe,	*Ardnare,*
Balahannes,	*Benada.*

In the Province of Ulſter *none.*

F. *Lublin*, a *French* Man, who has wrote laſt of all, in his *Orbis Auguſtinianus* tells us, there was a much greater Number of Monaſteries of his Order in *Ireland*, for he makes them ſixty one, *viz.* 26 in the Province of *Connaught*, 20 in that of *Munſter*, 12 in that of *Leinſter*, and one in that of *Ulſter*, beſides two he knows not what Province to aſſign to; the Names of them are theſe.

In the Province of Leinſter *twelve.*

Dublin,	*Droghedagh.*
Clomin,	*Achardenſis.*
Roſſpont,	*Wexford.*
Calane,	*Kilkenny.*
Tullyfelin.	*Fetherde* in the County
Naaz.	of *Wexford.*
Skrine.	

Auſtin Friers.

In the Province of Munſter *twenty.*

Dungarvan.	*Inisfallen.*
Cork.	The Iſle of the Living.
Adare.	*Killahenſis.*
Fetherde in *Tiperary.*	*Kilmallock.*
Tiperary.	*Limerick.*
Any.	*Liſmore.*
Ardimore.	*Larrha.*
Caſtle-Connel.	*Roſs.*
Clonmel.	*Waterford.*
Clonmine.	*Youghill*

In the Province of Connaught *twenty ſix.*

Galway.	*Clontvarkenſis.*
Dunmore.	*Deranenſis.*
Ballimobe.	*Erevenſis.*
Balahaunes.	*Gormanenſis.*
Borriſcara.	*Kilmore.*
Murisk.	*Roſcomon.*
Ardnare.	*Tuam.*
Benada.	*Tumleolenſis.*
Aghrimenſis.	*Abacortenſis.*
Athlone.	*Bandonbrigenſis.*
Baliſdare.	*Balliſtellenſis.*
Balintober.	*Clochenſis.*
Bellufamenſis.	*Laghiam.*

In the Province of Ulſter *he places only the Monaſtery of* Muckne, *or* Monaghan.

The other Two which he knows not what Province to aſſign to, he calls *Crenquerenſis*, and *Dominenſis*.

Here

Here being two thirds of Monaſteries more than *Ware* mentions, who has nevertheleſs more than all the others, I cannot but ſuſpect that F. *Lublin* has exceeded in his Number; and the rather, becauſe when I come to ſpeak of each Houſe in particular, I ſhall make it appear, that he has ſometimes made two Monaſteries of one, by reaſon of the ſeveral Names given to the ſame Monaſtery, or rather becauſe the true Name has been corrupted, or wrong writ; beſides that, it is not unlikely, but the ſaid Father has adher'd to the groundleſs Pretenſions of his Order, which claims ſeveral Houſes that belong'd to the *Regular Canons* of St. *Auguſtin*, for I obſerve, that in moſt of the ſupernumerary Places there were Priories of thoſe *Regular Canons*; and to conclude, it is certain that F. *Lublin* does not make it out, either by the Regiſters, or by the Authors of his Order, that thoſe forty Monaſteries, which we find in his *Orbis Auguſtinianus*, did belong to the Eremites of St. *Auguſtin*. Auſtin Friars.

However, ſince it is poſſible that F. *Lublin* might have had ſome Informations which are unknown to me, and that inſtead of depriving any Order of any of its Houſes, I would rather add to their Number, either when the matter is controverted, or there is the leaſt proof of their Foundation, I will here ſet down at large, not only the Houſes that Father has taken notice of, but thoſe alſo that *Cruſenius*, *Herrera*, and *Torelli* have mention'd, and which are not in the *Orbis Auguſtinianus*, noting down the Author that ſpeaks of it, by the firſt Letter of his Name; thus H will ſtand for *Herrera*, T for *Torelli*, C for *Cruſenius*, W for *Ware*, and L for *Lublin*.

Auſtin Friers.

In the Province of Leinſter 14.

Dublin, C. W. L. T.
Kilkenny L.
Roſs or *Roſspont* W. L.
Calane W. L. H. T.
Fetherde in the County of *Wexford* L.
Tullifelim W. L.
Calime H. T.
Droghedagh, W.
Wexford L.
Naaz W. L.
Clomin W. L.
Skrine W. L.
Achiardenſis L.
Ahacortenſis L.

In the Province of Munſter 20.

Waterford H. L.
Cork W. L. H.
Roſs L.
Dungarvan W. L.
Ardimore L.
Limerick H. L.
Liſmore L.
Youghill L.
Clonmel L.
Caſtle Connel L.
Kilmallock L.
Adare W. L.
Fetherde in the County of *Tiperary* W. L. H.
Killahenſis L.
Inisfallen L.
Tiperary W. L.
Clonmine L.
Lorrha, or *Logbroe* L.
Iſland of the Living L.
Any W. H. T. L.

In the Province of Connaught 27.

Galway C. W. L.
Tuam L.
Balintober L.
Balinrobe H. W. L.
Murisk C. W. L.
Arnare W. L. C. T.
Vallaurone C.
Benada, or *Benfada* C. W. L. H. T.
Gormanenſis L.
Balliſtellenſis L.
Bandonbrigenſis L.
Tumbeolenſis L.
Dominenſis C. L.
Derranenſis L.
Athlone L.
Roſcomon L.
Dunmore, or *Duamore* H. W.

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Auſtin Friers.

H. W. T. L.
Boriſcara or *Burgokere* H. W. L. C.
Inſtuamor H.
Baliſdare L.
Acrimenſis L.
Erevenſis L.
Balahaunes W. L.
Crenquerenſis C. L.
Laghia H. L.
Bellufamenſis C. L.
Cluntuarkenſis, or *Cluontuoskirt* L.

In the Province of Ulſter 3.

Muckne L.
Clockenſis L.
Kilmore L.

By this it might appear, that there could have been ſixty four Monaſteries of this Order in *Ireland*. It remains to take notice of their Situation, Foundation and Founders, which ſhall be perform'd to the utmoſt of what we can diſcover, and it will appear that the Houſes I am doubtful about upon ſufficient Grounds, are almoſt equal in Number to thoſe that admit no Room to be doubted of.

In the Province of *LEINSTER*: In the County of *DUBLIN*.

Dublin *Monaſtery*.

WARE and F. *Lublin* tell us, that in the Year 1259, a Monaſtery of this Order was founded in the Eaſt Suburb of *Dublin*, and yet *Torelli* carries on this Foundation to the Year 1421,

Austin Friers.

1421, the difference between them being about 160 Years; but neither of them name the Founders. However I have found it in an Anonymus Author, that one of the *Talbots*, Predeceſſors to the late Duke of *Tyrconnel*, was the Founder. This Monaſtery was very conſiderable, erected on the Bank of the River *Liffy*, and was the General College for all the *Auguſtinian* Friers in *Ireland*.

In the County of *LOUTH*.

Drogheda *Monaſtery*.

THERE was a Monaſtery at *Drogheda*, founded in the Reign of King *Edward* the firſt, and it is thought by ſome, that the *Brandons*, *Engliſh* Men of Quality, repair'd it. It is to be obſerv'd, that this Monaſtery is alſo call'd *Pontanenſe*, on Account of the Bridge over the River *Boyne*, from which the Town has been alſo call'd *Pontana*. F. *Lublin* erroneouſly calls it *Pontamenſis*, which I ſhould rather think ought to be *Potamenſis*, from the *Greek* word *Potamos*, a River.

In

Auſtin Friers.

In the County of *WEXFORD.*

Ross *Monaſtery.*

AT *Roſs*, call'd alſo *Roſſpont*, becauſe of the Paſſage there, over the River *Barrow*, was a Monaſtery of this Order, founded as *Ware* ſays, in the Reign of King *Edward* III. which agrees with the *Vatican* Regiſters, where this Houſe is mention'd by the Name of *Roſs*, in the Year 1320, as *Herrera* obſerves; but that Author is in the wrong in confounding this Monaſtery with that of *Robe*, or *Ballinrobe* in the Province of *Connaught*, of which we ſhall ſpeak hereafter.

Clomin *Monaſtery.*

WAS founded in the 1385, by the *Cavanaghs*, *Iriſh* Gentlemen. F. *Lublin* is miſtaken in placing this Houſe in the *Dioceſe* of *Fernes*, and the County of *Waterford*, but perhaps he meant *Wexford*, for all this County is in the Dioceſe of *Fernes*, and all the County of *Waterford* in the Dioceſe of the ſame Name. He commits another Error in calling this Houſe *Cluenamyenſis*, for *Clomin* was never call'd by that Name, which belongs to *Cloney*, a ſmall Town in the County of *Cork*. *Ware* tells us, there are ſome who ſay this Houſe was given to the *Dominicans*; ſee it under that Order.

WEX-

Auſtin Friers.

WEXFORD *Monaſtery.*

F. *Lublin* places a Monaſtery of his Order in the Town of *Wexford*, without mentioning when it was founded, the Names of the Founders, or what Author he took it from; and after all my Enquiries, I find no other Founder of this Houſe but that Father, and there was no other in that Town but only a Priory of *Regular Canons* of St. *Auguſtin*.

FETHERDE *Monaſtery.*

THE ſame Father alſo places a Monaſtery at *Fetherde*, in this ſame County of *Wexford* and Dioceſe of *Fernes*; but he miſtakes *Fetherde* in the County of *Wexford*, for *Fetherde* in the County of *Tiperary*, where there was a Monaſtery of Eremites of St. *Auguſtin*, as we ſhall obſerve hereafter. However the Miſtake is, he is apt to give the Monaſteries of *Regular Canons* to his own Order.

AHACORTENSIS.

TO conclude, F. *Lublin* adding the Convent he calls *Ahacortenſis*, and at the ſame Time owning that he knows not where to place it, I am apt to believe it may be meant of that of *Iniſcorty*, which is in this County, ſuppoſing only that there was an Houſe of this Order which bore the Name of *Ahacortenſis*, which I much queſtion, for at *Iniſcorty* there was only a Priory of *Regular Canons* of the Congregation of St. *Victor*, and a Monaſtery of *Franciſcans*.

In

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Auſtin Friers.

In the County of *KILKENNY.*

F. *Lublin* places a Monaſtery of his Order in the City of *Kilkenny*, without any Proof of its Foundation, but becauſe there was a Priory of *Regular Canons* there, which is his uſual Miſtake.

ARCHER *Monaſtery.*

THE ſame Father in like manner places another Convent at *Archer*, and calls it *Achiardenſis*, and ſays it ſtood on the Bank of the River *Nure*, in the Barony of *Oſſory* in the County of *Kilkenny*; but that Father muſt needs have corrupted the Name, for I do not meet with it in any Geographer, nor does any other Author mention ſuch a Monaſtery.

CALLAN *Monaſtery.*

AT *Callan*, or *Callon*, a ſmall Town, wall'd, and ſeated on the River *Callon*, (as *Camden* deſcribes it) which runs down from *Caſhel*, there were two Monaſteries according to *Herrera*; the firſt of them founded in the Year 1251, in the Reign of King *Henry* II. by *Hugh Mapleton* Biſhop of *Oſſory*; and the other in 1471, by *Edmund Butler*, and his Wife. *Ware* ſays this Foundation was in the Year 1480, and that *James Butler*, Father to *Peter* firſt Earl of *Ormond*, was the Founder. F. *Lublin* only ſays, that this Houſe was founded before the Year 1487, but *Herrera* is the only Writer who thinks there were two Convents in this Town of *Callan*, and tells us, that the latter of the

Auſtin Friers.

them is call'd *Calime* in the Regiſters of the Order, and that it was Pope *Pius* II. who order'd the Abbat of *Fernes* to ſettle this Houſe, at the Requeſt of *Edmund Butler* the Founder. *Ware* only obſerves, that Authors do not agree either about the Time of the Foundation, or the Founder's Name; which makes me apt to believe there might have been two Convents of this Order at *Callan* which were afterwards united, or elſe that the Monaſtery of *Calime* might have been in the Neighbourhood of *Callan*, and on the Lands of the *Butlers*, and ſo they were two diſtinct Monaſteries. F. *Torelli* is not of this Opinion, for in his Hiſtory of the Order of the *Eremites of St. Auguſtin*, after having own'd that the Monaſtery of *Calane* was founded in the Year 1251, and that he is ignorant of the true Founder, he denies that there were two diſtinct Foundations, his Words are theſe: *However, with the Reſpect due to ſo learned and able a Writer* (he means *Herrera*) *I take the Liberty to ſay there was but one Monaſtery, and that the Foundation of the Year* 1461, *was rather only a Reparation, which he calls a Foundation, becauſe perhaps it had been for ſome Time forſaken by the Friers, and was fallen, or elſe had been ruin'd by Soldiers, and ſo afterwards in the ſaid Year* 1461, *it was new founded by our own Order.* All that this Father ſays, is but Conjecture, on the Poſſibility of the Monaſtery's being gone to ruin, or deſtroy'd in the Wars, and ſo Re-Founded, of all which there is no Proof; for this reaſon it is more likely that the Monaſtery of *Callan* was diſtinct from that of *Calime*, foraſmuch as the Times of their Foundations, and the Founders are quite different; but enough of them both, ſince the Proofs on either ſide are ſo uncertain.

In

Auſtin Friers.

In the County of *CATERLAUGH.*

Tully Felim *Monaſtery.*

AT *Tully Felim*, otherwiſe call'd *Tallogh* or *Felagh*, a ſmall Town on the River *Slane* in the Dioceſe of *Laghlin*, was a Monaſtery founded in the Year 1314, by *Simon Lombard* and *Hugh Talon*, both *French* Men.

In the County of *KILDARE.*

AT *Naaz*, now a ſmall depopulated Town, formerly the Reſidence of ſome Kings of *Leinſter*, was a Monaſtery, by F. *Lublin* ſaid to have been founded in the Year 1484, becauſe he ſuppoſes it to be the ſame Houſe that is call'd *Vas* in the Regiſters of the Order. However there is little Reſemblance between thoſe Names, except only in the Termination; beſides, *Herrera* ſeems to place the Houſe of *Vas* in the Province of *Munſter*. *Ware* affirms that there was a Convent of *Eremites* of St. *Auguſtin* at *Naaz*; but there is no Place in *Ireland* call'd *Vas*, ſo that this muſt be an Error in the Regiſters of the Order.

In

Auſtin Friers.

In the County of *EAST-MEATH.*

SKRINE *Monaſtery.*

THis little Town is ſo call'd, becauſe formerly it was known by the Name of *Scrinium Sancti Columbani*, and in it was a Monaſtery founded in the Reign of *King Edward* III, by *Francis Feypo*, an *Engliſh* Gentleman.

In the Province of *MUNSTER*: In the County of *WATERFORD*,

WATERFORD *Monaſtery.*

NONE but *Herrera* and F. *Lublin* tell us there was a Monaſtery of this Order, under the Invocation of St. *Catherine*, at *Waterford*, and they ſay it was founded in the Year 1629; which Date *Lublin* has copied from *Herrera*, without obſerving that there muſt needs be a Miſtake in the Calculatio; for beſides that *Herrera* writ juſt about that Time, it is certain that in the Year 1629 there was no Talk of building Monaſteries in *Ireland*, but rather of demoliſhing, that being about the Beginning of the Reign of King *Charles* I, who had ſucceeded four Monarchs that were Subverters of Monaſteries, *viz.* King *Henry* VIII, who begun the Havock, King *Edward* VI, Queen *Elizabeth*, and King *James*

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James I, who continu'd and finiſh'd that Deſolation. The ſame was practis'd under King *Charles* I, ſo that this Monaſtery could not be founded at that Time, but might perhaps be in 1529, before King *Henry* VIII had begun to ſuppreſs Religious Houſes. This might induce *Ware* to believe there had been no *Auguſtinian* Friers at *Waterford* which I cannot give into, but rather incline to believe that the Date may be falſe printed in *Herrera*, and ſo copied by *Lublin*. But as it is well known that there was a Monaſtery of *Regular Canons* at *Waterford*, the Friers may perhaps, as is uſual with them, have taken that to themſelves. Auſtin Friers.

LISMORE *Monaſtery.*

F. *Lublin*, and no other, Writer places a Monaſtery of his Order at *Liſmore*, once an Epiſcopal See in the County of *Waterford*, on the River *Broadwater*, or *Aven-more*; but this may be the ſame Miſtake as ſeveral others before taken notice of.

DUNGARVAN *Monaſtery.*

AT *Dungarvan*, a ſmall Sea-port Town, was a Monaſtery built, according to *Ware*, by the Earl of *Deſmond*. F. *Lublin* tells us that the Regiſters of the Order mention it to be in the Year 1488.

ARDIMORE *Monaſtery*

IS likewiſe mention'd by F. *Lublin* only, without any Authority.

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Auſtin Friers.

In the County of *CORK.*

Cork *Monaſtery.*

WARE tells us that at *Cork*, the Capital of the County, there was a Monaſtery under the Invocation of St. *Auguſtin*, founded in the Reign of K. *Edward* I, *viz.* in the thirteenth Century; whereas F. *Lublin* brings it down to 1475, becauſe the Regiſters of the Order do not take notice of it till then. I have not been able to find out for certain, who were the Founders; ſome ſay they were the Barons of *Kinſale*, of the ancient Family of the *Courcies*, of *Engliſh* Extraction. Theſe Barons are the only Peers in the Dominions of *England*, who, like the Grandees of *Spain* have a right to be Cover'd before their Sovereigns. To conclude, *Herrera* places the Foundation of this Houſe in the Year 1472, or 1475.

Clonmine *Monaſtery.*

F. *Lublin* tells us of a Monaſtery of his Order at *Clonmine*, in the County and Dioceſe of *Cork*, and adds, that it was on the *Avenmore*, and in the Lands of the *O Kelleghes*, which inclines me to believe that he miſtakes the Place for *Clonmin* in the County of *Wexford*, becauſe I can find no Town of that Name in the County of *Cork*, and the *O Kelleghes* had Lands near *Clonmin* in the County of *Wexford*. Perhaps he may alſo have chang'd the Name, and made ſeveral Monaſteries of one.

Youghil

Auſtin Friers.

YOUGHIL *Monaſtery.*

IS likewiſe only of the aforeſaid F. *Lublin's* diſcovering, without mentioning the Founders or the Time of its Foundation; and I am well aſſur'd that there never were any Convents of Religious Men at *Youghil*, beſides thoſe of the *Dominicans* and the *Franciſcans*.

He alſo places an Houſe of this Order at *Roſs*, and another at *Caſtleconnel*, for both which we have no other Authority.

In the County of *KERRY.*

KILLAGHE *Monaſtery*

THE ſame Father alſo places in this County, and ſays it was founded by the Earls of *Clankar* (perhaps he means *Clanricard*) of the Family of the *Burks*.

In the County of *LIMERICK.*

LIMERICK *Monaſtery*

IS mention'd both by *Herrera* and *Lublin*; and the firſt of them adds, that it was built before the Year 1472, for at that Time, *Aquila*, then General of the Order, gave his Command that regular Diſcipline ſhould be obſerv'd therein.

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Auſtin Friers.

F. *Lublin* gives a Houſe of this Order to the Town of *Kilmallock*, where it does not appear that there were ever any but *Dominicans*.

The ſame may be ſaid of his placing an Houſe of this Order at *Inisfallen* in *Logh-Lean*.

Atdare *Monaſtery.*

IN this *Ware* and F. *Lubin* agree, ſaying it was was built by *John*, the firſt Earl of *Kildare*, in the Reign of King *Edward* II. that is, about the Beginning of the fourteenth Century; however the Regiſters of the Order do not take notice of it till 1471.

Any *Monaſtery.*

WARE tells us there was a Monaſtery of this Order at *Any*, founded in the Reign of King *Edward* II. Perhaps *Herrera* and *Torelli* mean this Houſe when they ſay it was at *Hauna*. But there is ſome Difference in the Time of the Foundation, for the Date of theirs is in the Year 1432, which is almoſt an hundred Years after the other. Yet I am apt to believe with *Lubin*, that they are but one and the ſame, by reaſon of the Reſemblance of the Names, and becauſe none of them mention any Founders.

In

Auſtin Friers.

In the County of *TIPERARY.*

TIPERARY *Monaſtery,*

IN the little Town of that Name (from which the County is ſo call'd) was built in the Reign of King *Henry* III, that is, about the Beginning of the thirteenth Century. Only *Ware* and F. *Lublin* take notice of it.

FETHERDE *Monaſtery,*

STanding in the little Town of that Name, was built, as *Ware* in the Lives of the Archbiſhops of *Caſhel* informs us, by *Walter Mulcot*, with the Conſent and Licenſe of the Archbiſhops of *Caſhel*, in whoſe Dioceſe the Town is, and adds that the Foundation was between the Years 1304, and 1316, yet in his *Monaſteriologia*, he fixes it to the Year 1306. *Herrera* has copied this Date in his *Alphabetum Auguſtinianum*, and mentions it in two Places by the Names of *Fetherde* and *Tetherde*, whence F. *Lub.in* has taken occaſion to make two Monaſteries of it.

Lublin alſo places a Monaſtery of his Order at *Lorrha*, but nothing appears to prove there was, any ſuch Place.

He alſo will have one, to have been in the Iſland of *Iſchine-meo*, that is, the Iſland of the Living, in *Logh-Lorgan*, for which there is as little to be ſaid as for the former.

Auſtin Friers.

In the Province of *CONNAUGHT*: In the County of *GALWAY*.

GALWAY *Monaſtery*

STood in the Suburb of that City, next to the Sea. F. *Lublin* tells us there was in this Houſe a Spring call'd St. *Auguſtin's*, the Water whereof wrought miraculous Cures. *Ware* finds fault with *Cruſenius*, for calling this Convent *Calvienſis*, inſtead of *Galvienſis*, which he is not to blame for, having copied it from the Regiſters of the Order, which call it ſo, yet none of them mention either the Time of the Foundation, nor the Founder's Name. I have been told it was founded by the *Birminghams*, in the thirteenth Century, but have no other Authority for it.

TUAM *Monaſtery.*

IS mention'd by F. *Lublin*, only, without ſaying any thing concerning its Foundation.

CLUONTUOSKIRT *Monaſtery.*

IS another of the ſame Father's Inventions, for the Monaſtery of that Place was of *Regular Canons* of St. *Auguſtin.*

The ſame Father alſo ſpeaks of an Houſe which he calls TUMBEOLENSIS, not men-

tion'd

tion'd by any but himſelf, and that ſo obſcurely that no regard is to be given to it. Auſtin Friers.

The ſame may be ſaid of that he calls *Gormacan*, which can be no other than the ſame which *Ware* calls *O-Gormorgan*, and that too was of *Regular Canons*.

DUNMORE *or* DUAMORE *Monaſtery.*

F. *Lublin*, after *Ware*, ſays it was founded by the *Birminghams*, Barons of *Athenry*, and that the Regiſters of the Order mention it in the Year 1425. F. *Torelli* calls it the Monaſtery of *Daumort*, which was one of the ancienteſt of this Order, and yet gives the ſame Date as above. *Ware* will have it to be the ſame as *Cruſenius* calls *Dominenſis* or *Dommorenſis*, which is not unlikely.

In the County of *MAYO.*

BALLINROBE *Monaſtery*

WAS built, as *Ware* informs us, in the Year 1337. *Herrera* calls it *Robe*, and ſays it is mention'd in the Regiſters of his Order in the Year 1423; but I ſuppoſe he is miſtaken, when he ſays it is the ſame that in the *Vatican* Regiſters is call'd *Domus de Roſs*, for there is too great a Diſtance between *Roſs* in the County of *Wexford*, and *Ballinrobe* in the County of *Mayo*. F. *Lublin* ſays this Houſe is in the Barony of *Callogh*; and *Ware* will have this to be the ſame

Auſtin Friers.

that *Cruſenius* calls *Valla Auronenſis*, and F. *Lublin* tells us it is ſo call'd in the Conſtitutions of the Order.

MURISK *Monaſtery.*

SO *Ware* calls the Place, which is at the Foot of the Mountain of St. *Patrick*, in *Iriſh* call'd *Cruac-Patrick*, or *Cruac-Padray*, near *Logh Garrog*, where was a Monaſtery built by one *O-Mayly*, an *Iriſh* Gentleman. F. *Lublin* calls this Houſe *Muskerdenſis*, inſtead of *Muriskerdenſis*, or *Murikenſis*. *Ware* ſuppoſes this to be ſame that *Cruſenius* in his *Monaſticum Auguſtinianum* names *Moraſquerenſe*, and he ſeems to be in the right, for F. *Lublin* obſerves that it is ſo call'd in the Conſtitutions of the Order.

BORRISCAR *Monaſtery.*

AT *Burgokere*, or *Burgoflores*, according to F. *Lublin*, *Borriſcara* according to *Ware*, and *Burgeſquer* according to *Cruſenius*, who ſays it is ſo nam'd in the Conſtitutions of the Order, was a Monaſtery, which F. *Lublin* ſays was given to the Order by Pope *John* the 23d; but he ſhould have added, what he had found in *Herrera*, that this Houſe belong'd before to the *Carmelites*, that it was given by that Pope to the *Auguſtinians* in the Year 1412, or 1413, that there was a Law-Suit ſtill depending between the two Orders about this Houſe in the Year 1438, and that it appears by the Regiſters of the *Auguſtinians*, that General *Arimini* order'd the Provincial of *England*, to whom the Monaſteries of *Ireland* were then ſubordinate, to examine

amine that Affair, and to put an amicable Concluſion to it, according to Juſtice and Equity, without any partiality in Favour of the Order; but that Author does not tell us how the ſame was decided. Austin Friers.

BELLUFAMENSIS.

F. *Lublin* places in this County another Monaſtery which he calls *Bellufamenſis*, which is alſo mention'd by *Cruſenius*. This Houſe is on the River *Suke*, under the Invocation of *Our Lady*. To decide whether this was a diſtinct Convent, or known by ſome other Name, is too tedious a Task, eſpecially where there are ſo many to call in Queſtion.

INSTORMOR *Monaſtery.*

HErrera alone, but no other, tells us, that Pope *Nicholas* V, in the Year 1454, granted Licence to the *Eremites of St. Auguſtin*, to accept of the Land of *Inſtuamor*, or *Inſtormor*, in the County of *Killala*, which *Thadde O Dulda*, an *Iriſh* Man, had already given them, and which they had receiv'd before the ſaid Licence, where they built a Monaſtery under the Invocation of the *Holy Trinity*. That Pope alſo allow'd them to keep a Boat, to fiſh on the River, and yet it is not altogether certain that this Houſe was ever built.

F. *Lublin* names a Monaſtery he calls EURB, or EREVENSIS, without any other circumſtances, or being back'd by any other Author.

In

Auſtin Friers.

In the County of *SLIGO.*

ARDNARE *Monaſtery.*

AT *Ardnare*, near the Borders of the County of *Mayo*, was a Monaſtery, concerning the Foundation whereof *Ware* knew nothing; but F. *Torelli*, and F. *Lublin* declare, that it appears by the Regiſters of the Order, that this Monaſtery was built in 1427. F. *Lublin* calls the Place *Ardnoroy*, and *Herrera* names it *Arnorij*, and it is the ſame that *Cruſenius* calls *Arnacenſis*.

BENADA *Monaſtery.*

AT *Benada*, or *Benfada*, was a Monaſtery of the Invocation of *Corpus Chriſti*, or the Body of CHRIST, founded, ſays *Herrera*, in the Year 1423, by the Induſtry of one F. *Charles*. He adds it is in the Dioceſe he calls *Achadenſis*, that is, *Aconry*, or *Achad*, which F. *Lublin* miſcalls *Arcadenſis Dioceſis*. This laſt Father is alſo of Opinion, that this Monaſtery is the ſame which *Ware* calls *Balahaunes*, but without any reaſon for it. This Monaſtery is alſo call'd *Benfada*, becauſe it is ſo written in the Regiſters of the Order.

F. *Lublin* will have another Monaſtery of his Order at *Baliſdare*, for which there is not any Authority.

In

Auſtin Friers.

In the County of *ROSCOMON.*

ROSCOMON, ATHLONE *and* DERRHON, *or* DHORAN,

ARE alſo nam'd by F. *Lublin*, as Places that had Monaſteries of his Order; however he being ſo apt to take the Houſes of the *Regular Canons* for his own, and perhaps to make bold with others, we cannot much depend on him, where no other Author appears to back him.

In the Province of *ULSTER.*

In the County of *MONAGHAN.*

THE ſame Father alone ſpeaks of a Monaſtery at MUNKNE, near the *Logh* of the ſame Name. Another Houſe he names *Clochenſis*, a third he places at *Kilmore*, in this Province, of which there is as little certainty as of the reſt.

Four more he recites, *viz. Crenquerenſis*, *Bandonbrigenſis*, *Balliſtellenſis* and *Laghiam*, which neither he nor any other knows where to find.

Thus it appears that there is no Certainty of above 24 Monaſteries of this Order in *Ireland*, which is much about the Number that *Ware* ſets down. They are theſe that follow.

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Auſtin Friers.

In Leinſter 8.

Dublin.	*Calan.*
Droghedagh.	*Clomin.*
Roſspont.	*Skrine.*
Naaz.	*Tullifelin.*

In Munſter 7.

Cork.	*Any*, or *Hanna*,
Dungarvan.	*Tiperary.*
Limerick.	*Fetherde.*
Adare.	

In Connaught 9.

Galway.	*Boriſcara*, or *Burgokera.*
Dunmore, or *Duamore.*	*Bolahaunes.*
Ballinrobe.	*Ardnare.*
Murisk, or *Moraſquer*,	*Benada*, or *Benfada.*
Bellufame.	

It only remains to obſerve, that there were no Houſes of Barefoot *Auguſtinian* Friers in *Ireland*, becauſe their Order was not inſtituted till the Reign of Queen *Elizabeth*.

MONA-

MONASTERIES *of* CARMELITES *which were formerly in* Ireland.

IF we were to give Credit to the Authors of this Order, we ſhould believe that the earlieſt *Iriſh* Saints, and particularly St. *Patrick*, were *Carmelites*; the pretended Proofs thereof may be ſeen in their *Annals*, in the *Succeſſion from Elias*, and in the *Vineyard of Mount Carmel*; but all thoſe Proofs being grounded on the Suppoſition that this Order was inſtituted by the Prophet *Elias*, one of the ancienteſt in the Old Teſtament, and that the *Carmelites* were the ſame as they are now ſeveral Ages before the Birth of CHRIST, which can hardly be believ'd at this Time, I queſtion whether the ſincereſt Part of this Order can give credit to a thing ſo unlikely. Several *Carmelites* of good Reputation have told a pleaſant Tale to this Purpoſe, which is, that a Painter in *Britany* having painted a large Piece repreſenting our Saviour's Faſting in the Deſart, the Painter cloath'd the Devil who was to tempt JESUS CHRIST in the very Habit the *Carmelites* wear at this Day, whereof the Fathers of this Order making a grievous Complaint, the Painter wittily anſwer'd, That foraſmuch as they pretended that their Order was inſtituted before the Birth of JESUS CHRIST, and that there was no other at that Time, he could not avoid repreſenting the Devil like a *Carmelite*, becauſe it was requiſite in all likelihood, that in order to tempt JESUS CHRIST, he ſhould take upon him the holieſt Habit

Carmelites. Habit that was known at that Time; and therefore inſtead of complaining of him, they ought to thank him for the Honour he had done them. And in ſhort theſe Fathers were better ſatisfy'd with this Anſwer, than perhaps they had cauſe to have been.

The *Eremites of St. Auguſtin*, whom we call *Auguſtin* Friers, do alſo pretend that St. *Patrick*, and the other Saints of the firſt Centuries of the Church in *Ireland*, were of their Order, as has been obſerv'd before. It is therefore requiſite, to avoid entering upon ſuch a needleſs Controverſy, to place the *Auguſtinians* and the *Carmelites* among the other *Mendicants*, whoſe greateſt Antiquity is the Beginning of the thirteenth Century, when they were authoriz'd by Papal Bulls.

Purſuant to that Method, we have no more to do, than to examine how many Monaſteries the *Carmelites* had in *Ireland*, before King *Henry* VIII ſuppreſſ'd them; but before we enter upon that Affair, it muſt firſt be obſerv'd, that no Order appears to have been ſo negligent as this, for there are no *Carmelites*, who, like the other *Mendicants*, have made ſo much as a Catalogue of the Monaſteries now belonging to their Order, much leſs that have kept Regiſters of all thoſe they formerly had in the ſeveral Kingdoms of *Europe*, where the Proteſtant Religion has prevail'd. They have rather choſen to no purpoſe to idle away their Time in deducing their Succeſſion from *Elias*, and in pruning the Vineyard of *Mount Carmel*, which has hitherto brought forth nothing but Dreams and Chimeras, than to apply themſelves to a more ſolid Work, by endeavouring to provide that Time may not make it

it be forgot that ever they were in the World, as has almoſt hapened already in ſeveral Proteſtant Countries, where nevertheleſs they had fine and wealthy Houſes, and ſtately Churches, and yet none of thoſe Religious Men have taken the Pains to preſerve the Memory thereof, excepting only a ſmall Piece, and that not very nice, of a Barefoot *Carmelite*; for *Lezana*, who has compos'd the Annals of the Order of the *Carmelites*, has had no regard to the Foundations of Monaſteries, but only of the Time when the great Men of this Order liv'd, from *Elias*, *Eliſha*, *Habakkuk*, &c. down to this Time. Carmelites

The *Carmelites* in *England* and *Ireland* were call'd *White-Friers*, becauſe of the white Mantle or Cloak they wore over their ſad-colour Habit. They had about nineteen Houſes in *Ireland*, which compos'd a particular Province, and was one of the moſt conſiderable and the ancienteſt, having been ſettled about the latter End of the thirteenth Century, and this being the eleventh of the Order, tho' there were thirty five. Let us proceed to the Monaſteries.

In the Province of *LEINSTER*.

In the County of *DUBLIN*.

DUBLIN *Monaſtery*

WAS very conſiderable, and one of the firſt of the Order, being founded in the Year 1274, by one *Robert Bagot*, an *Engliſh* Man.

In

Carmelites.

In the County of *LOUTH.*

DROGHEDAGH *Monaſtery.*

FOunded in the Reign of King *Edward* the Firſt, by the Inhabitants of that Town, who had ſettled an *Engliſh* Colony there.

ATHERDEE *or* ARDEE *Monaſtery.*

FOunded in the aforeſaid King's Reign, by *Ralph Pipard*, an *Engliſh* Man, Lord of the Place.

In the County of *WEXFORD.*

HORETON *Monaſtery.*

FOunded in the fourteenth Century, by the *Forlongs*, *Engliſh* Gentlemen.

In the County of *KILKENNY.*

KNOCKTOGHER, *or* KNOCKTOPHER *Monaſtery,*

WAS very conſiderable, founded in the Year 1356, by *James Butler*, then Earl of *Ormond*. Here was a particular Devotion to St.

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St. *Saviour*, which drew abundance of the *Iriſh*, who reſorted to it from all Parts. Carmelites

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In the County of *CATERLAUGH.*

AGHLIN *Monaſtery*

WAS in the Suburb of this Town, which is beyond the Bridge over the River *Barrow*, and founded in the Reign of King *Henry* the IIId.

In the County of *KILDARE.*

KILDARE *Monaſtery.*

FOunded in the Year 1290, by one *Veſcy*, an *Engliſh* Gentleman, who was Lord Chief Juſtice of *Ireland*, and built alſo an Houſe of *Franciſcans.*

CONCURRY *Monaſtery.*

FOunded in the Year 1347, by an *Engliſh* Gentleman, of the Family of the *Roches*, ſettled in *Ireland.*

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Carmelites

In the *KING's COUNTY.*

KILMARMICK *Monastery*

WAS seated on the River *Brassingh.* It was small, and founded in the Year 1454, by *Odo*, the Son of *Nellan Mulloy*, an *Irish* Gentleman, who was also bury'd there.

In the County of *EAST-MEATH.*

ABOY, *or* ATHBOY *Monastery*

WAS founded in the Year 1317, by *William London*, an *English* Gentleman, Lord of the Place.

In the County of *WEST MEATH.*

ARDNECRAN *Monastery*

WAS founded after the Arrival of the *English* in *Ireland*, by the *Dillons*, *English* Men of Quality.

In

Carmelites

In the Province of *MUNSTER:*

THERE were only two Monaſteries, *viz.* One at KINSALE in the County of *Cork*, founded by *Robert Balram*, an *Engliſh* Man:

And the other at THURLES in the County of *Tiperary*, founded by the *Butlers* in the Year 1300.

In the Province of *CONNAUGHT*:

In the County of *GALWAY.*

AT BALINEHINCH, was a Monaſtery built by the *Flabarties*, *Iriſh* Gentleman, in the Year 1356.

At CREVABANE, was another, built in the fourteenth Century, by the *Burks*, Earls of *Clanricard.*

At KALTRANE-PALICE, another built by the *Birminghams*, Barons of *Athenree.*

At BURGOKERE, or BURGOFLORE, was another, for which the *Auguſtinians* contended with them, ſee an Account thereof, under that Order.

Near LOGH REOGH, or the Red Lake, was a Monaſtery founded in the Year 1300, by *Richard Harley*, an *Engliſh* Gentleman.

Carmelites.

In the County of *MAYO.*

AT BALLINSMALE was a Monaſtery founded by the *Pendergraſts*, of *Engliſh* Extraction.

In the Province of *ULSTER.*

THere was but one Monaſtery, and That, in the County of *Tyrconnel*, at RATHMULLIAM, built by one *Mac-Swiny Fenagh*, an *Iriſh* Man of Quality.

Thus we have made out 20 Monaſteries of this Order in *Ireland*, that is, eleven in *Leinſter*, two in *Munſter*, ſix in *Connaught*, and but one in *Ulſter*.

The Author of a ſmall Treatiſe concerning the Order of the *Carmelites*, writ in 1656, pretends that the *Barefoot-Carmelites*, of which Order he was, had once ſeveral Monaſteries in *Ireland*, as at *Dublin*, *Kilkenny*, *Limerick*, *Aboy*, *Kinſale* and *Galway*; but that Reformation among the *Carmelites* having been made long after the Deſtruction of Monaſteries, by King *Henry* VIII, there is no ground to believe that there were ever any *Barefoot-Carmelites* either in *England* or *Ireland*, any otherwiſe than as ſome of them have liv'd diſguis'd in that latter Kingdom to aſſiſt the Catholicks there.

ABBIES,

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ABBIES, PRIORIES, *and other* NUNNERIES *of ſeveral Orders that were in* Ireland.

THE Number of Nunneries I find in *Ireland*, is ſo far ſhort of being any thing proportionable to the Multitude of Religious Houſes of Men, that I cannot but think both the *Engliſh* and *Iriſh* have been very defective in this Particular, beſides that ſeveral learned *Iriſh* Gentlemen aver, that tho' there were far fewer Nunneries than Monaſteries of Men, yet their Number was certainly greater than what is here taken Notice of. However Sir *James Ware*, who has been very induſtrious in collecting all the Regular Communities there were in *Ireland*, in the Reign of King *Henry* VIII, who ſuppreſs'd them all, does not mention above ten or twelve Nunneries. *Colgan* talks of the like Number founded during the firſt Ages after *Ireland* became Chriſtian, but we know not with any Certainty whether thoſe Houſes ſurviv'd the Year 1200; wherefore the Reader may reſt ſatisfy'd at preſent with what ancient and modern Nunneries, I have been able to find out in *Ireland*, till Time diſcovers more.

To obſerve the ſame Order with the Nuns, as we have done with the Religious Men, we will begin with the *Regular Canoneſſes* of St. *Auguſtin*.

Canoneſſes

In the Province of *LEINSTER.*

In the County of *DUBLIN.*

DUBLIN *Nunnery.*

AT *Dublin* was the Abby of the Bleſſed *Mary de Hoggis*, founded in the Year 1146, by *Dermot* King of *Leinſter*. There were two Monaſteries of the ſame Order which were ſubordinate to this, of which we ſhall preſently ſpeak. The one was in the Dioceſe and County of *Kilkenny*, and the other in the Dioceſe of *Laghlin*, and County of *Caterlaugh*.

GRACE OF GOD *Nunnery.*

WAS alſo in the ſame City of *Dublin*, founded in the Year 1190, by *Comines*, Archbiſhop of the City.

In the County of *LOUTH.*

FOCHARD *Nunnery*

ACcording to *Uſher*, was founded by St. *Menenna*, in the Year 630, in Honour of St. *Brigit*, who was born there, as ſome Authors affirm, tho' others ſay ſhe was born at *Kildare*. There were at once in this Houſe 150 Canoneſ-

ſes

ſes. Others aſcribe the Foundation of this Abby to St. *Darerca*, Siſter to St. *Patrick*. Canoneſſes

In the County of *KILKENNY.*

KILELEHIN *Nunnery*

OTherwiſe call'd *Beauport*, on the River *Swiry*, almoſt oppoſite to *Waterford*, was a Priory founded in the Year 1151, by *Dermot*, King of *Leinſter*, and was a Dependance on *Dublin* Nunnery of St. *Mary Hoggis* abovemention'd.

In the County of *KILDARE.*

TIMOLINBEG *Nunnery*

OF the ſame Order, was founded in the Reign of King *John*, by ſome *Engliſh* Gentleman, whoſe Name I have not been able to learn.

In the County of *CATERLAUGH.*

ATHALD *Nunnery*

WAS founded by the famous *Dermot*, King of *Leinſter*, and this Houſe alſo was a Dependance on the aforeſaid Houſe of St. *Mary Hoggis* at *Dublin*.

Canonesſes

GREYN *Nunnery,*

I Find in this County of *Caterlaugh*, without any farther Account of it than the following Commiſſion for ſuppreſſing the ſame, taken from the Regiſters. *Fœdera & Convent.* Vol. 14. p. 551.

Commiſſio Regis *Henrici* Octavi ad ſupprimendum Monaſterium Monialium de *Greyn* in Comitatu *Carloffenſi* in *Hibernia.*

REX Dilectis nobis Edwardo Medenſi & Waltero Kyldarenſi, *Epiſcopis, nec non* Johanni Alen *Cuſtodi Rotulorum Curiæ Cancellariæ noſtræ,* Gerardo Ailmer, *Capitali Baroni Scaccarii noſtri, &* Thomæ Heth *Rememoratori noſtris in* Hibernia, *Salutem.*

Cum nos, ex certis Cauſis & Conſiderationibus legitimis, apud Nos & Conſilium noſtrum expoſitis, & per Nos de Aviſamento ejuſdem Conſilii noſtri approbatis, de quibus impoſterum ambigi nolumus nec dubitari Monaſterium Monialium de Greyn, *in Comitatu noſtro Carloffenſi Dublinienſi Dioceſi in Hibernia prædicta, quod de Fundatione & Patronatu noſtris exiſtit, prorſus Supprimere, ac Nomen ejuſdem & Dignitatem Abbatiſſalem in eodem extinguere, necnon Conventum Regularem ibidem diſſolvere pro perpetuo Decreverimus & Determinaverimus Jure & Ratione id poſcentibus;*

Vobis (de quorum Fide Dexteritateque & Circumſpectione confidimus) Tenore Præſentium Committimus & ſtricte Mandamus, quatenus Vos aut Quinque vel Quatuor ſeu Tres aut Duo veſtrum, ad præfatum

Mona-

Monaſterium de Greyn *quanto citius poteritis Accedentes, ac tunc* Abbatiſſam & Moniales *ejuſdem abinde Removentes, illud Vice & Auctoritate noſtris prorſus Supprimatis, ac Nomen & Statum ejuſdem, una cum Dignitate* Abbatiſſali *in eodem Extinguatis, necnon* Conventum Regularem *ibidem diſſolvatis.* Canoneſſer.

Præfataſque nunc Abbatiſſam & Moniales *in aliis Domibus ſive Monaſteriis Monialium, ubi & prout vobis videatur expedire, Collocetis ſeu Collocari faciatis, cæteraque in Præmiſſis neceſſaria & requiſita Adimpleatis & exequamini prout Materia ſive cauſa Negotii hujuſmodi de ſe exigit & requirit.*

Volumus nihilominus quod, expedito per Vos ſupradicto Negotio, Nos inde, ac etiam de omni eo quod in Præmiſſis feceritis, necnon de Valore Annuo Fructuum, Reddituum & Proventuum dicti Monaſterii Supprimendi, Rebuſque, Bonis & Jocalibus ad illud tempore Suppreſſionis prædictæ pertinentibus, cum celeritate accommoda reddere curetis certiores.

In cujus, &c.

Teſte Rege apud Weſtmonaſterium, XIV *Die Junii.*

Per Breve de Privato Sigillo.

In

Canoneſſes

In the County of *MEATH.*

TEG-SINCHE *Nunnery*

HAD once for its Abbeſs St. *Syneche.* It was before call'd *Kil-Ailbe*, becauſe it had been founded by St. *Albanus.*

KILCHOCA *Nunnery*

WAS alſo an ancient Abby, where St. *Choca*, or *Cocca* had been Abbeſs, as *Colgan* aſſerts.

KILLAIN *Nunnery*

WAS founded by St. *Endee*, and St. *Fanchea* made Abbeſs of it. The People there ſay, that both thoſe Saints were bury'd in it, others deny it. *Colgan* treats of this Difference.

In the County of *LONGFORD.*

CLUAIN-BRONAGH *Nunnery*

WAS one of the ancienteſt in *Ireland*, being founded by St. *Patrick.* St. *Sathanna* was made Abbeſs thereof.

DRUIN-

DRUINCHEO *Nunnery*

WAS in the ſame County and Dioceſe of *Ardagh*, where St. *Lupita* was Abbeſs.

In the Province of *MUNSTER*.

In the County of *CORK*.

HUSNEAGH *Nunnery*,

OTherwiſe call'd *Bornegh*, or *Burneagh*, in the County of *Muskerry*, was founded for *Canoneſſes* in the ſixth Century by St. *Abban*, who appointed St. *Gobnate* Abbeſs thereof.

There was alſo an Abby of *Canoneſſes* according to *Colgan* at KILARE, or KILKERE, that is, the Church of St. *Kere*.

KILCUANA was alſo a Nunnery in the County of *Muskerry*, where St. *Connere* was Abbeſs.

CLUAIN-CHEDRAIL was an ancient Abby, whereof St. *Ite* was Abbeſs.

CEL-ACHAD-CONCHAIN, alias KILACHAD, was an ancient Nunnery of *Canoneſſes*, founded by St. *Abban*, in the ſixth Century, where he plac'd St. *Conchenne*, as Prioreſs.

In

Canoneſſes.

In the Province of *CONNAUGHT*.
In the County of *ROSCOMON*.

KILLARAGHT *Nunnery*

WAS very ancient, as being founded by St. *Patrick*, in the fifth Century, who plac'd St. *Attracta* Abbeſs therein.

TEGNANINGHEAN was another Nunnery of *Canoneſſes*, ſays *Colgan*, but adds no more.

In the County of *ANTRIM*.

LIN *Nunnery*

WAS an ancient Abby ſeated near *Carickfergus*, where *Darerca* Siſter to St. *Patrick* was Abbeſs in the fifth Century.

In the Province of *ULSTER*:
In the County of *ARMAGH*.

ARMAGH *Nunnery.*

AT *Armagh* was the *Church of Miracles*, in *Iriſh* call'd *Temple-na-ferta*, founded by St. *Patrick*, who appointed his Siſter *Lapita* Abbeſs there.

KIS-

KISLEBE *Nunnery*

WAS alſo ancient, being founded in the Year 515, by *Darerca* ſirnam'd *Moninna*, who was Abbeſs thereof. *Uſher* confounds the two *Darercas*, one of which was Abbeſs of *Lin*, and the other of this Houſe; but *Colgan* affirms, that *Darerca* of *Lin* was really St. *Patrick's* Siſter, but that *Darerca Moninna* of *Kiſlebe*, was of the Family of the *Rodericks* of *Ulſter*. St. *Conchenna* was Abbeſs of this Nunnery in the ſeventh Century.

In the County of *TYRONE.*

CLUAIN-DUBAIN *Nunnery*,

OR *Druimbubhain*, was ancient, and St. *Kinny* and St. *Celtumbry* were Abbeſſes of it. A great number of holy Nuns, and ſeven Biſhops of *Clogher*, all Saints, were bury'd in this Houſe.

In the County of *CAVAN.*

DOREMELLE was an ancient Nunnery founded in the eighth Century by St. *Tigernac*, who made his own Mother St. *Mell* the firſt Abbeſs.

DRUIMMARD was a Monaſtery of *Canoneſſes*, ſays *Colgan*, but tells us not where it was ſeated, any more than he does of the four following.

ENAGH-

Canoneſſes. ENAGH-AIRD was an Abby in which St. *Tallula* and St. *Muadnata* were Abbeſſes.

ROSS-BENCHUIR was another Houſe of *Canoneſſes*, in which St. *Cocca* was Abbeſs or Prioreſs.

KILRIGNOIGE, an ancient Nunnery, where St. *Regnacia*, Siſter to St. *Finian*, was Abbeſs.

DOREMIC-AIDMACAIN, another Abby, where St. *Laſſara* was Abbeſs.

HOUSES *of* AUGUSTINIAN *Nuns in* Ireland, *that were not* CANONESSES.

In the Province of *LEINSTER*, In the County of *KILDARE*.

GRANAY *Nunnery*

Auſtin Nuns. WAS founded in the Year 1200, by *Walter Riddlesfort*, an *Engliſh* Gentleman. I know not whether this be not the ſame Houſe we ſhall ſoon meet with among the *Benedictines*.

In the *KING's COUNTY*.

KILLEGHE *Nunnery*

WAS founded ſoon after the Reduction of *Ireland*, by the *Warens Engliſh* Gentlemen, ſettled in *Ireland*. In

Auſtin Nuns.

In the County of *EAST MEATH.*

CLONARD *Nunnery*

ON the *Boyne*, was under the Invocation of *Our Lady*, founded by *O Malaghlin*, King of *Meath*, before the coming of the *Engliſh* into *Ireland*, and confirm'd by Pope *Celeſtine* III. whoſe Bulls are dated *Anno* 1195. *Ware* obſerves that this Houſe was reduc'd to ſuch extreme Poverty, during the Wars, that it was made a Cell to the Abby of St. *Brigit* of *Oder*.

LISMULLEN *Nunnery*,

OF this Order, was under the Invocation of the *Holy Trinity*, founded in the Year 1240, by an *Engliſh* Lady, Siſter to *Richard Coroner*, Biſhop of *Meath*. That Biſhop, for his Siſter's Sake, gave to this Houſe the Lands of *Dunſink* and *Balli-bodman*. I take this to be the ſame that *Herrera*, the *Spaniſh* Writer of the Order of the *Eremites* of St. *Auguſtin*, calls *Kiſnullen*, and concerning which he ſays, that in the Year 1409 Pope *Alexander* V. commanded the Official of *Meath* to annex to it the Church of *Arduntevan*, which before was a Dependance of the Secular Priory of *Kilmullen*. But that Father is in the wrong in believing that this Houſe was not founded till the Year 1409, which is the Date of the Bulls of Pope *Alexander* V, for the annexing infers a previous Being in both Houſes.

Auſtin. Nuns.

ODER *Nunnery*

WAS under the Invocation of St. *Brigit*, confirm'd by the Bulls of Pope *Celeſtine* III, in the Year 1195, and founded by the *Barnevelds*, *Engliſh* Gentlemen, from whom deſcended the Lords *Trimleſtown*.

TERMON FECHON *Nunnery*

WAS founded by the *Mac-Mahons*, *Iriſh* Gentlemen, and confirm'd by Pope *Celeſtine* III. in the Year 1195.

In the Province of *MUNSTER*: In the County of *CORK*.

BALEMAC ENDAN *Nunnery*

WAS founded by the *Mackarties*, *Iriſh* Gentlemen, from whom deſcended the Lords Viſcounts *Muskerey*. There is another *Balemac-Endan* or *Thomaſtown* in the County of *Kilkenny*.

In the County of *CLARE*, or *THOMOND*.

KIL-OEN was a Nunnery founded in the twelfth Century, by the famous *Donald O Brian*, King of *Limerick*.

In

Auſtin Nuns

In the County of *LIMERICK.*

AT LIMERICK was a Nunnery of this Order, founded by the ſame *O Brian*, King of *Limerick*.

At KILSANE was the Monaſtery of St. *Catherine*, founded by the *Macſees*, *Iriſh* Gentlemen.

In the County of *TIPERARY.*

AT MOYLAGH was a Nunnery of this Order, founded in the fourteenth Century, by the *Butlers*, Predeceſſors to the Dukes of *Ormond*.

In the Province of *CONNAUGHT.*

AT KILCREUNATA in the County of *Galway* was a Nunnery call'd *Caſta Sylva*, or *Chaſte Wood*, founded in the Year 1200, by *Charles O Connor*, an *Iriſh* Man of Quality.

In the Province of *ULSTER.*

AT LONDONDERRY, the Capital of the County of the ſame Name, was a Nunnery of this Order, founded in the Year 1218,

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Auſtin Nuns. by the *Turloghs Leinighs*, *Iriſh* Gentlemen who liv'd in the Caſtle of *Strabane*, and were of the Royal Family of the *O Neals*.

The Order of St. BRIGIT *was certainly much more conſiderable in* Ireland *than we can make it appear, for we find only the two following Nunneries of it.*

In the Province of *LEINSTER*.

In the County of *KILDARE*.

KILDARE *Nunnery*

Brigittine Nuns. WAS the Head Abby of the Order of St. *Brigit*, who founded it her ſelf, in the fifth Century, and was the firſt Abbeſs of it.

St. *Brigit* was born, as *John Clyn* writes, *Anno* 439, in *Fochart*, not far from *Dundalk*; as *Bernard* delivers, ſhe was the baſe Daughter of one *Duptacus*, a Nobleman, ſays *Bale*, of the North Parts; a Captain of *Leinſter*, ſays the Book of *Houth*; *Capgrave* writes that her Mother, in Wantonneſs having conceiv'd, and her Belly being ſpy'd to be up, *Duptacus's* Wife caus'd her to be turn'd out of Doors. *Duptacus*, to avoid the Jealouſy and Diſquietneſs of his Wife, deliver'd her to a Poet or Bard, (a Magician, ſays *Bale*) who kept both Mother and Daughter, and train'd her up

in

in ſuch Learning as he had Skill in. She prov'd ſo ſingularly learned, and was in ſuch Account among all Men, that a Synod of Biſhops aſſembled at *Dublin* us'd her Advice in weighty Cauſes, as I read in the Book of *Houth*. In the Authentick Manuſcript Legend of *Ireland*, I find that ſhe kept moſt in *Leinſter*, and built a Cell for her Abode, under a goodly fair Oak, which afterwards grew to be a Monaſtery of Virgins, call'd *Kil-Dara*, in Latin, *Cella Quercus*, the Cell of the Oak, now *Kildare*; and, ſays my Author, *there afterwards grew up a very great City in Honour of the moſt holy* Brigit, *which is this Day the Metropolis of* Leinſter. The firſt Biſhop of *Kildare*, by her Means, was *Conlianus*, alias *Conlaidas*. *Staniburſt* reckons the Succeſſion of the See in this ſort, Brigittine Nuns.

Lory.	*Symon.*	*William.*
Wor.	*Nicholas.*	*Galfride.*
Conlie.	*Walter.*	*Richard.*
Donatus.	*Richard.*	*James.*
David.	*Thomas.*	*Wale.*
Magnus.	*Robert.*	*Barret.*
Richard.	*Boniface.*	*Edmund Lane.*
John.	*Madog.*	

Which laſt flouriſh'd in the Year 1518. So far Mr. *Staniburſt*.

Hector Boetius puts us in Remembrance of the Honour given her by *Scots*, *Picts*, *Iriſh* and *Engliſh* Nations, and that many Churches bear her Name. She deceas'd about the Year 510, and about the Year 524 ſhe was tranſlated from the *Hebrides*, into *Dune*, and reſts by St. *Patrick*'s Side.

Brigtine Nuns.

In the Province of *ULSTER*.
In the County of *ARMAGH*.

AT the Town of ARMAGH was a Nunnery, call'd the *Temple*, or the Church of St. *Brigit*; and there are ſome who affirm that St. *Patrick* was the Founder of this Houſe.

NUNNERIES *of the Order of St.* BENEDICT *in* Ireland.

In the Province of *LEINSTER*:
In the County of *KILDARE*.

Benedictine Nuns.

AT *Grane* was a Priory of *Benedictine* Nuns The *Engliſh Monaſticon*, Vol. 2. p. 1022, has the Bull of Pope *Innocent* III, confirming to theſe Nuns all the Donations of their Founder *Walter Rideleford*, Baron of *Bre*, and Lord of *Triſſeldermot* and other Places; among which Donations are the Lands of *Grane* and *Dolke*, with many other Arable Lands, Meadows, Mills, *&c*, with the Nomination and Collation of all the Benefices in the Barony of *Bre*. He likewiſe granted to theſe Nuns the Right of Fiſhery, and other Liberties mention'd in the ſaid Grant. There is alſo the Confirmation of King *John*. The Commiſſion of King *Henry* VIII for ſuppreſſing the Nunnery of *Greyn* in the County of *Caterlaugh*

laugh I have inſerted among the *Canoneſſes*, as not knowing to what Order poſitively to aſſign it, this *Grane* here being in the County of *Kildare*, and that *Greyn* in the Commiſſion in the County of *Caterlaugh*. Benedictine Nuns.

In the Province of *MUNSTER*: In the County of *CORK*.

IN the City of *Cork* was the Nunnery of St. *John Baptiſt* in *Jone-ſtreet*, founded by the *Barries*, Gentlemen of *Engliſh* Extraction. An Inquiſition taken concerning this Houſe, is in the Additions to the *Monaſticon Anglicanum*, Vol. 2. p. 1020.

In the Province of *CONNAUGHT*: In the County of *MAYO*.

COLGAN, only, tells us, that there was a Nunnery of *Benedictins* at *Mayo*, the Capital of the County of the ſame Name, where St. *Gerard*'s Siſter was Abbeſs.

THE CISTERCIAN ORDER, *as far as I am able to find, had only one Houſe in* Ireland, *which was at* Ballimore *in the Province of* Leinſter *and County of* Weſt-Meath, *and that not properly to be aſſign'd to this Order, but to the* GILBERTINS.

Froenſium.

The Order call'd FROENSIUM FRATRUM *I know nothing of, but only find this Nunnery of that Rule in* Ireland.

AT *Kluaynard* was a Nunnery, which was confirm'd by Pope *Celeſtin* III, who granted to it ſeveral Churches, as *Our Lady of Damliagh*, of *Thermunfechin*, of *Serin*, the Church of St. *Odra*, that of St. *Brigit* at *Athtrim*, of St. *Mary* of *Kenenus*, and ſeveral others, with their Townſhips and Appurtenances; and in the ſame Bull it is mention'd, that theſe Nuns follow'd the Rule of St. *Auguſtin*, according to the Inſtitute *Froenſium Fratrum*.

The Order of St. CLARE *had but only one Houſe in* Ireland.

IN the County of TIPERARY, at ROCHE SWIRY, a Place now belonging to the Houſe of *Ormond*, *Wading* tells us there was a Nunnery of this Order.

I ſhall only add four Monaſteries, I find in *Hanmer*'s Chronicle of *Ireland*, without knowing what Orders they belong'd to, or how long they continu'd, and therefore they are here plac'd by themſelves.

LLAN-

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A Nun call'd a Poor Clare.

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LLANCARVAN *Monaſtery in the Province of* Connaught *in* Ireland.

BRendan, a Man famous in the 6th Century, was born in *Connaught*, brought up under *Henus*, a Biſhop, and directed to *Barintus*, a Monk. He was excellently skill'd in the liberal Sciences, and travell'd into *Britain*, to the Abby of *Bangor*, where he learnt the Monaſtical Rules of *Congellus*; from thence he went to *Llancarvan*, built a Monaſtery, and became the Father of 3000 Monks, that got their Living with the Labour of their Hands, and the Sweat of their Brows; left to overſee them *Mochutus*, or *Molochus*; travell'd over *Ireland* and *Scotland*, with other Countries; after ſeven Years Peregrination, he return'd to *Ireland*, and became Biſhop of *Kerry*, where he ended his Days, and lyes bury'd at *Cluenarca*, otherwiſe call'd *Luarca*. Hanm. Cron. p. 53

ROSKARBRY *Monaſtery, in the Province of* Munſter *in* Ireland.

IN the 6th Century liv'd St. *Faghua*, and founded a Monaſtery upon the Sea ſhore, in the South Part of *Ireland*, where he became Abbat, the which Seat grew to be a City, wherein a Cathedral Church was built, and patroniz'd by *Faghua*. This Town, of old call'd *Roſſay Lithry*, but now *Roskarbry*, has been wall'd about by a Lady of that Country, but now, according to the Fruits of War, among the *Carties*, *O Driſcales*,

coles, and other Septs, ſcarce can the old Foundation be ſeen. There was in it of old, ſays my Author, a great Univerſity, whereto reſorted all the South-Weſt Parts of *Ireland*, for Learning's ſake.

MUSCRAYTRY *Monaſtery, in the Province of* Munſter *in* Ireland.

Ibid. IN the 6th Century, *Ruadanus* was born in *Ireland*, of noble Parentage, his Father's Name *Byrra*, of the Offspring of *Dnach*, but inhabited the Weſt Part of *Leinſter*, of old call'd *Oſſagy*, but now *Oſſory*, whoſe Sept is call'd *Dnachs* in thoſe Parts unto this Day. He left *Oſſory*, and hearing of the Fame of St. *Finnian*, a wiſe and a learned Man, dwelling in his own Town, ſo ſays my Author, commonly call'd *Clonard*, of *Cluain Jarhaird* in *Meath*, and Confines of *Leinſter*, reſorted to him; who for the ſpace of certain Years brought him up in ſacred Letters, gave him Orders, and ſent him to *Muſcraitry* in *Munſter*, where he was born, where alſo he built a Monaſtery, which ſtands to this Day, and is maintain'd by the Lords of the Soil. From thence he went to a Place call'd *Lothra*, where he built another Monaſtery, and lyes there waiting the general Reſurrection.

LUDEN

LUDEN *Monaſtery in* Ireland.

THere was a Knight (ſay *Matthew Paris*, and *Polychronicon*,) call'd *Owin*, of *Iriſh* Birth, who, having long ſerv'd King *Stephen* in his Wars, got Licence to repair to his native Country, to viſit his Friends. When he came into *Ireland*, hearing the Fame of St. *Patrick*'s Purgatory, it came into his mind to viſit the ſame. Being in the Cave and Concavities under Ground, he ſaw ſtrange Sights, and making Report thereof to King *Stephen*, obtain'd Licence of him thenceforth to lead a religious and ſolitary Life. He obtain'd alſo of King *Stephen*, as *Matthew Paris* writes, a Parcel of Ground in *Ireland*, to build a Monaſtery call'd *Luden*, an Abby of white Monks, where *Gervaſius* became the firſt Abbat, and where *Gilbert*, a Monk, train'd up *Owen* in the Order thereof. Ibid. p. 160.

All our Accounts being ſo ſhort, it may give ſome farther Satisfaction to enlarge a little upon the Lives and Orders of St. *Colomban*, and St. *Brigit*; and after that to inſert a few Catalogues, which will much contribute to illuſtrate what has been ſaid, as will evidently appear to the Reader.

Of

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Of the Original of the Order of St. COLOMBAN, *with the Life of that Founder.*

From the *French* Hiſtory of Monaſtical Orders, Vol. 5. p. 65.

YEpes, *Bucelin*, and ſeveral other Authors, do not aſſign any particular Inſtitute to St. *Colomban*. They pretend, that he embrac'd the Rule of St. *Benedict* before he departed out of *Ireland*, and that if he preſcrib'd any Monaſtical Rules to his Diſciples, they were only by way of Improvement or Supplement to that Rule. Others affirm, that St. *Colomban*'s Inſtitute was different from that of St. *Benedict*. Theſe two Opinions have occaſion'd another Controverſy, ſome affirming, that thoſe two Rules were reunited and obſerv'd at *Luxeuil*, and other Monaſteries before the 8th Century, and others contradicting that Union, and aſſerting, that the ſame was not brought into the Monaſteries of St. *Colomban*'s Order, till ſuch time as they ſtood in need of Reformation.

It is moſt certain that they are miſtaken who affirm, that St. *Colomban* had embrac'd the Rule of St. *Benedict* before his Departure out of *Ireland*; for he left that Kingdom before that Rule was known there, and that, as ſoon as he had founded his firſt Monaſtery in *France*, he caus'd the ſame Rules to be obſerv'd therein, which he had learnt in the Monaſtery of *Benchor*, where he

he had been Diſciple to St. *Congal*. Beſides, thoſe Religious Men adher'd to the Opinion of the *Iriſh*, in relation to the Celebration of *Eaſter*, which they did on the 14th Day of the Moon after the Spring Equinox, when that Day happen'd to be *Sunday*, which was in ſome meaſure following the Example of the *Jews*, who always kept the *Paſſover* on the 14th Day of the Moon, whereas the *Romans*, the *French*, and other Weſtern Nations defer'd it to the next *Sunday* after; for which Reaſon King *Thierri* made great Complaint that this Saint differ'd from the Cuſtoms of the *French*. Beſides, that which was tranſacted in the Council of *Macon*, held in the Year 623, ſufficiently proves that St. *Colomban* had compos'd a Rule, becauſe the ſame was examin'd there, and defended againſt the Slanders of *Agreſtin*, Monk of *Luxeuil*, and no mention was there made of the Rule of St. *Benedict*, nor in the Penitential that goes along with it, which ſhows that St. *Colomban*'s Rule could be no other than a Supplement to that of St. *Benedict*. It may be therefore truly ſaid, that the Rule of St. *Colomban* was different from that of St. *Benedict*; unleſs any one will ſay, that in thoſe Days the Order of St. *Colomban*, that of St. *Benedict*, and the others, compos'd only one Monaſtical Order, tho' they had ſeveral Rules, as being inſtituted for the ſame End, which was an entire Separation from the World, and converſing with Laymen, the forſaking of all Things, and the deſire of advancing in the Way of Perfection. As for obſerving the Rules of St. *Colomban* and St. *Benedict* in one and the ſame Monaſtery, the Foundations of St. *Baſle*. *Anno* 620, of *Beze* in 629, of *Solignac* in 631, of *Fleury* about 640,

of

of *Haut-Villiers* in 662, and of some others, about the same Time, do testify, that those Rules were observ'd in those Monasteries, and at the same Time prove, that the Rules of St. *Benedict* and St. *Colomban* were joyntly observ'd in Monasteries before the 8th Century. But at last, the Rule of St. *Benedict* took Place of that of St. *Colomban*, and was observ'd alone in his Monasteries.

This Saint was born in *Ireland*, about the Year 560, in the Province of *Leinster*. In his Youth he apply'd himself to Learning, and made a great Progress. Being handsome, and fearing to give way to worldly Pleasures, he left his Native Country, notwithstanding the Opposition of his Mother, and going away into another Province of *Ireland*, put himself under the Conduct of the venerable *Silenus*, who had a wonderful Gift of instructing his Disciples in Learning and Piety. He made so great a Progress in his School, that in a short Time he attain'd much Perfection in the understanding of the Holy Scripture, and compos'd several Treatises, among which was a Commentary on the Psalms. The Love of God daily increasing in him, he entirely forsook the World, and became a Monk in the Monastery of *Benchor*, under the Abbat *Comgal*, or *Comogelle*, where having liv'd several Years, and being desirous, like *Abraham*, to travel into a strange Country, he acquainted the Abbat with his Intention, who with much Reluctancy granted him 12 Monks, with whom he at first pass'd over into *England*, and from thence into *France*. He was then 30 Years of Age. *Gontran* was King of *Burgundy*, and *Childebert* of *Austrasia*. The Desert of *Vauge*, tho' barren

barren and rocky, appear'd to him agreeable. There he ſtay'd, and for his Place of Aboad made choice of an old ruinous Caſtle, call'd *Annegray*, where, with his Companions, he practis'd all the Exerciſes of the Religious Profeſſion. Their Auſterity was ſuch, that at firſt they liv'd upon nothing but Herbs and the Barks of Trees; ſo that one of the Brothers falling ſick, they had nothing to relieve him with, but the Prayers and Faſting of the others; but there came a Man, miraculouſly ſent by God, who brought them Bread and Proviſions, intreating them to pray to God for the Health of his Wife, who was ſick. Another Time, when they had been reduc'd for nine Days to eat nothing but Herbs and Barks of Trees, *Caramtoc*, Abbat of the Monaſtery of *Salice*, was advertis'd in his Sleep, to ſupply their wants. He ſent *Marculfus*, his Cellerar, to carry them Proviſions; and he not knowing the way, pray'd to God to direct the Horſes, who of themſelves went ſtrait to the Monaſtery of *Annegray*.

St. *Colomban*'s Name being become famous, drew to him abundance of People from all Parts, either to ſue for cure of Diſeaſes, or to put themſelves under his Conduct. This made him reſolve to build another Monaſtery in the ſame Deſert, and accordingly he luckily found an old Caſtle, call'd *Luxeuil*, which had been once very ſtrong, eight Miles from *Annegray*. There he began to build a Monaſtery, which was ſoon fill'd, and became a Model for ſeveral others. F. *Mabillon* places the Foundation thereof about the Year 590. The Community in a ſhort time became ſo numerous, that, as St. *Bernard*, in the Life of St. *Malachias*, reports, the

the Monks, following the Example of the *Acemetes*, divided themſelves into ſeveral Parcels, to ſing the Divine Office without any Interruption.

St. *Colomban's* Diſciples daily increaſing, thoſe two Monaſteries could not contain them; for which Reaſon he built the Monaſtery of *Fontaine*, a League from *Luxeuil*, where in Proceſs of Time there were 60 Monks. He ſubjected this Monaſtery, and the other of *Annegray*, to that of *Luxeuil*, making it the Chief, as being the largeſt of the three; and this was the firſt original of Priories, which having been founded by Abbies, were ſubordinate to them.

St. *Colomban* having founded the three Monaſteries of *Luxueil*, *Annegray* and *Fontaine*, as has been ſaid, govern'd them as General; and to the end that the ſame Diſcipline might be obſerv'd therein, he gave them a Rule, which contains only nine Chapters. It enjoyns blind Obedience in all Reſpects, tho' harſh and diſagreeable; ſtrict Silence; continual Faſting, Prayer and Labour. Herbs, Roots, Meal mix'd with Water, and coarſe Bread, were all the Suſtenance allow'd them; and that they were not to take till Night, and in proportion to their Labour. As to the ſinging of Pſalms, it was longer or ſhorter, according to the Diverſity of Days and Seaſons.

After the Rule follows the Penitential, that is, the Puniſhment of the ordinary Faults of the Monks. The moſt uſual Chaſtiſement conſiſted in Stripes, ſix for ſlight Faults, and ſo in Proportion for greater, in ſome Caſes to the Number of 200; but never above 25 at one Time. Sometimes they were ſentenc'd to keep Silence, or

or to perform extraordinary Fasts, and sometimes to recite a certain Number of Psalms.

St. *Colomban* still kept the Custom of *Ireland* in celebrating *Easter*, as has been said above, which made the Clergy in his Neigbourhood to condemn him in that Part, and he writ several Letters to justify himself; but would not recede from that Error, whereupon he was twice baniſh'd, and said to have been miraculously brought back. Then being offer'd by *Theodebert*, King of *Austrasia*, some Place for himself and his Disciples, near such of his Subjects as still remain'd Infidels, that he might preach the Gospel to them, he travel'd to *Zug* in *Switzerland*, and finding a convenient solitary Place, he resolv'd to stay there. The Inhabitants of those Parts were then cruel and inhuman, following the Worship of Idols; many of whom he converted by his preaching. Those People being resolv'd to murder him, because St. *Gal*, one of his Companions, had burnt their Temples, he remov'd with his Monks to a Place call'd *Arben*, on the Lake of *Constance*. His Protector King *Theodebert* being afterwards vanquish'd by *Thierri*, who was a profess'd Enemy to St. *Colomban*, he again remov'd from thence into *Italy*, where he founded the Abby of *Bobio*, on Mount *Appenin*. About a Year after his coming to *Bobio*, he dy'd there, on the 22d of *October*, 615.

St. *Colomban*'s Monks wore a white Habit.

Next we proceed to

The

The Order of St. BRIGIT, *and the Life of that Holy Foundreſs.*

From the *French* Hiſtory of the Monaſtical Orders, Vol. 5. p. 146.

I Gave a Place among the *Regular Canoneſſes*, to the Nuns of the Order of St. *Brigit*, to whom the *Regular Canons* lay claim, as belonging to them; and the rather, for that the Authors of the *Engliſh* Monaſtical Hiſtory have not diſtinguiſh'd between the Monaſteries of theſe two Orders; for which Reaſon it is not certainly to be known which of them belong'd to the Order of St. *Brigit*, at the Time when the Change of Religion was made in the three Kingdoms of *Great Britain*. Mr. *Alleman*, in his Monaſtical Hiſtory of *Ireland*, owns that it was very conſiderable in that Iſland; but that after all his Enquiry, he has not been able to diſcover any more than two Monaſteries of it, *viz.* one at *Kildare*, which was the Chief Abby of that Order, and the other at *Armagh* in *Ulſter*, being another Abby call'd the Church of St. *Brigit*. He adds, that when Queen *Mary* aſcended the Throne of *England*, and deſign'd to reſtore the Catholick Religion in thoſe Kingdoms, and the Monaſteries to the Religious Perſons whom they had been taken from, her firſt Care, in the Year 1556, was to rebuild the Monaſtery of the Nuns of *Sion*, near *Brainford*, of the Order of St. *Brigit*, being one of the firſt Communities

that

that King *Henry* VIII had ſuppreſs'd. But thoſe Religious Women were of the Order founded by St. *Brigit*, Princeſs of *Sweden*, and not by St. *Brigit* our *Iriſh* Virgin.

This Saint was one of the greateſt Ornaments of that Kingdom, and on Account of her many Miracles ſurnam'd *Thaumaturga*, or Wonder-Worker. She was born about the middle of the fifth Century, in the Village of *Fochort*, in the Dioceſe of *Armagh*, the See of the Primate of *Ireland* in theſe latter Ages. She was the Product of Adultery, committed by her Father *Dubtach* with a Slave, whom he was oblig'd to turn out of his Houſe, to pleaſe his lawful Wife, before ſhe was deliver'd of this Saint, who was committed to the Charge of a Chriſtian Woman, that took Care to breed her up in the Fear of God, and the Love of Virginity.

Her Father, who was one of the Prime Men of the Country, when ſhe grew up, brought her home, and put her among the other Children he had by his Wife. She made no other uſe of this Advancement than to confirm herſelf in the Reſolution ſhe had taken of conſecrating her Virginity to God. A young Man afterwards coming to ask her for his Wife, ſhe pray'd to God to make her ſo deform'd, that none ſhould ever more regard her. Her Prayer was heard, and a Diſtemper that fell into her Eye, and put it quite out, deliver'd her from the Importunity of the Youth, that would have had her in Marriage; which oblig'd her Father to conſent that ſhe ſhould be a Nun. Three other Maids of that Country joyn'd with her in the Reſolution of giving themſelves up to God in the ſame manner; and having taken Leave of

their Parents, they went away to the Holy Bishop *Mel*, Disciple to St. *Patrick*, in the County of *Meath*, who veil'd, and gave them a particular Habit, and receiv'd their Profession of perpetual Virginity.

Brigit having form'd a Religious Community of her Companions, soon found the same increas'd by a considerable Number of Holy Virgins, who desir'd to live under her Direction. This oblig'd her to erect several Monasteries in sundry Parts of *Ireland*. The chiefest of them, and where she generally resided, was at *Kildare*, 7 or 8 Leagues from *Dublin* in the Province of *Leinster*. The Reputation of her Sanctity and Miracles, made that Place so renowned, and so much frequented, that the many Buildings erected about the Monastery during her Life, form'd a Town, which in process of time grew so considerable, as to have the Episcopal See plac'd therein.

The Care she was oblig'd to take of all the Religious Houses, that look'd upon her as their Mother and Foundress, oblig'd her to undertake many Journeys, which took up a great Part of her Life, and were always so Beneficial, that it may be said, she never ceas'd, till the End of her Days, still to found some new Monastery, through the Piety of Persons of Quality, who gave her Lands; so that in a short Time *Ireland* was full of Monasteries of St. *Brigit*. She was altogether estrang'd from all Creatures, but extraordinary charitable to the Poor. These two Virtues seem to have been particularly eminent in her, and were her peculiar Character. She dy'd about the latter End of the 5th Century, or the beginning of the 6th, Historians disagree-

ing

ing about the Year of her Death, and ſome carrying it on even to the 7th.

Her Body was bury'd at *Kildare*, where the Religious Women, the more to honour her Memory, invented an Holy and Perpetual Fire, call'd St. *Brigit*'s Fire, which occaſion'd the Monaſtery to be call'd the *Houſe of Fire*. They kept the ſame burning, through the Connivance of the Biſhops, till the Year 1220, when *Henry Loundres*, Archbiſhop of *Dublin*, caus'd it to be put out, to remove all occaſion of Superſtition. Her Body was tranſlated from that Monaſtery to *Down*, in the Province of *Ulſter*, where they had loſt the very Memory of that Saint, when that precious Body was again found in the Year 1185, with thoſe of St. *Patrick* and St. *Colomb*.

The Habit of theſe Nuns is ſaid to have been a white Robe, or Caſſock, and a black Cloak or Mantle, with a black Veil on their Heads. In ſhort, all Hiſtorians agree, that St. *Brigit* was Veil'd by St. *Mel*, and that he gave her a white Habit.

A Catalogue of principal Holy Founders, who were almoſt all of them *Iriſh*, and founded Regular Houſes in *Ireland*.

ST. *Abbau*, who liv'd in the ſeventh Century, founded many Abbies of *Regular Canons* at *Druimchain*, *Canros*, *Maghermuidhe*, *Fetherde*, and *Kil-Abbain* in *Leinſter*; at *Cluainirard*, *Cluainfinglas*, *Brigobban*, *Kilnamarban*, *Huſneagh*, *Cluain-Combrain*, *Magee*, *Cuilcolluinge* and *Kilruimtbir* in *Munſter*. It is to be obſerv'd, that when we do not mention the Order, it is then to be taken for granted that we mean the *Regular Canons*.

St. *Adaman* founded the Houſe of *Rathmuige* in *Ulſter*.

St. *Ædus*, or *Aidan*, in the ſixth Century, founded an Abby at *Kildare*.

Another St. *Aidus*, in the third Century, founded the Abby of *Enachmidbrenin* in *Munſter*.

St. *Aired*, in the ſeventh Century, founded an Abby at *Airdſmnaich*.

St. *Ænguſſius* was the Founder of *Deſer-Ænguſs*.

St. *Albæus*, in the fourth Century, founded the Abby and Biſhoprick of *Emely* in *Munſter*.

St. *Armideus* founded the Abby of *Cuil-Rathene* in *Ulſter*.

St. *Auguſtin* and St. *Benedict*, *Italian Regular Canons*, who came into *Ireland* with *Palladius*, founded

founded the Abby of *Tegna-Romanagh* in the Province of *Leinſter*.

St. *Auxil* founded the Abby and Biſhoprick of *Kilauxille* in the ſame Province.

St. *Baithen* was the Founder of *Teg-Baithin*.

St. *Barri* or *Barrindeus*, in the ſeventh Century, founded an Abby at *Drumcuillin* in *Leinſter*, and another in the City of *Cork*, in the Province of *Munſter*.

St. *Becan* was the Founder of *Kilbecan* in the Province of *Leinſter*.

St. *Beoan* founded the Houſe of *Ard-Cuilin*.

St. *Beoad* founded the Abby and Biſhoprick of *Arcarne*, in the Province of *Connaught*.

St. *Berach*, in the ſixth Century, was Founder of the Abby of *Cluain-Cairpe* in the ſame Province.

St. *Blatmac* founded the Abby of *Cluain-buadain*.

St. *Boadan*, in the ſeventh Century, founded the Houſe of *Kilboadain*, and a Priory at *Cluontoskirt*.

St. *Boecius*, alias St. *Mobyus*, was the Founder of *Glaſna-Oidhean*.

St. *Brendan* the Great, founded an Abby at *Clonfert*, and a Nunnery for his Siſter at *Enachdoune* in the Province of *Connaught*.

Another St. *Brendan* founded the Abby of *Birre* in the County of *Meath*.

St. *Brigit*, who was begotten at *Kildare*, and born at *Fochard*, founded an Abby at *Kildare*.

St. *Brogan*, or *Brocan*, or *Brogain*, in the ſixth Century, founded an Abby at *Mothil* in *Ulſter*, and others at *Cluain-Murchain*, at *Moetgall*, and at *Roſs-Tuirk* in *Leinſter*.

St. *Callin* was the Founder of *Fiochnach* in *Leinſter*.

St. *Camin*, in the ſeventh Century, was Founder of *Iniskeltran*, in the County of *Thomond*.

St. *Canic*, or St. *Kenny*, in the ſeventh Century, founded the Abby of *Aghavoa* in the County of *Tiperary*.

St. *Canoc*, or *Machonoc*, founded the Abby of *Glynn* in *Leinſter*.

St. *Carthage Mochudee*, in the ſixth Century, founded the Abbies of *Rathene* in *Eaſt-Meath*, and of *Liſmore* in the County of *Waterford*.

St. *Caurnan* founded *Cluain-Eich*.

St. *Colga* was the Founder of *Luſcan*.

One St. *Colman* founded the Abby of *Kilmaculle*, in the County of *Galway*; that of *Dairmore* in the *King's County*; that of *Lann*, in the Province of *Leinſter*; and that of *Doreduncban*, in the Province of *Munſter*.

A ſecond St. *Colman*, according to ſome Authors, in the ſeventh Century, founded the Abby of *Tyrdaglas* in *Munſter*, of the Order of St. *Benedict*.

A third St. *Colman* founded the Abbies of *Mayo*, and of *Inisbofinde*, which at firſt were of the Order of St. *Benedict*, and afterwards of *Regular Canons*.

St. *Colmanelle*, in the ſixth Century, was Founder of *Linall*, or *Land-Elo* in *Leinſter*, and of the Priory of *Muckmor* in *Ulſter*.

St. *Colomb*, or *Colombkil*, was the Founder of the Abbies of *Dearmach*, *Londonderry*, *Kels* in *Meath*, *Sourd* in *Leinſter*, *Iniſmore* in *Longford*, and *Iniſmacnerin* in *Roſcomon*.

St. *Colomban* is reckon'd the Founder of *Tyrdaglas* in *Munſter*, which others aſſign to St. *Colman*, as above.

St.

St. *Coman* founded the Abby of *Roſcomon*, in the Province of *Connaught*, and another at *Enachtruim* in the County of *Kilkenny*, in the Province of *Munſter*.

St. *Coeman* founded *Airdne-Coemain* in *Leinſter*.

St. *Conal* was the Founder of the Abby of *Kilchonail* in *Connaught*; of that of *Iniſcoel*, alias *Bugellaigh* in *Ulſter*, and of that of *Kilskire* in *Leinſter*.

St. *Congall*, in the ſixth Century, founded the Abby of *Banchor* in *Ulſter*; that of *Cambos*, and of *Botchenais*, in the ſame Province.

St. *Cormac*, in the ſeventh Century, founded the Abbies of *Kilmac Moguin*, *Baſleac*, *Druim-Eaſcluim*, *Imleach-Becain*, *Kil-Ithe* and *Treot*.

St. *Cronan*, in the ſixth Century, was the Founder of *Roſcree* in the County of *Tiperary*; of *Glaſmore* in the County of *Waterford*, and of *Ball* in the Province of *Connaught*.

St. *Cuama* erected the Houſes of *Treffodium* in *Leinſter*, and *Tullen* in *Meath*.

St. *Cuana* was the Founder of *Cell-Cuana* in *Connaught*, of *Monaghan*, of *Kildelge*, and of *Lilchol*.

St. *Dabeoc*, in the fifth Century, founded the Priory of St. *Patrick*'s Purgatory in *Ulſter*.

St. *Dagæus* founded the Abby of *Delenna* in *Ulſter*.

St. *Dagan* erected the Abby of *Imberdhaoile* in *Leinſter*, in the ſeventh Century.

St. *Dechan*, in the fifth Century, was the Founder of an Abby at *Ardimore* in *Munſter*.

St. *Deoradius*, or *Diradius*, founded an Abby at *Eadardruim* in *Connaught*.

St. *Diarmit* founded an Houſe in an Iſland in the Lake of *Ree* in *Longford*.

St. *Dichulle* was the Founder of *Cluain-Eoaris* in *Ulſter*.

St. *Domangen* was the Founder of *Tuaim Muſcraigge* in *Munſter*.

St. *Donan*, in the ſeventh Century, founded the Abby of *Corbal*, in the County of *Tiperary*, and the Priory of *Tome* in the ſame County.

St. *Endeus* was the Founder of the Abby of *Aran* in *Connaught*, and of *Killain* in *Meath*.

St. *Ernan*, in the ſeventh Century, was the Founder of *Druimthome* in *Ulſter*.

St. *Euin*, or *Emin*, in the ſeventh Century, founded the Abby of *Roſs* in the County of *Wexford*.

St. *Fachnan*, in the ſixth Century, founded the Abby of *Roſs* in the County of *Cork*.

St. *Failbec* was the Founder of *Erdame*.

St. *Faitleck*, in the ſeventh Century, founded the Abby of *Cluontoskirt* in *Roſcomon*.

St. *Farannan* erected the Abby of *Domac-more* in *Munſter*.

St. *Fechin*, in the ſeventh Century, founded the Abbies of *Fourre* in *Weſt-Meath*, of *Cone* in *Mayo*, of *Aſſudare* and *Bellifechin* in *Sligo*, of *Immag* and *Ardoilen* in *Galway*, and laſtly thoſe of *Kilmamanach*, and of *Lemmag*.

St. *Fergus* was the Founder of *Kilmebian* in *Munſter*.

St. *Ferreol*, or *Ernin*, founded *Cluan-Reilgeagh* in *Meath*.

St. *Fiacre*, in the ſixth Century, founded the Abby of *Clonard* in *Meath*, as alſo thoſe of *Tibrada*, of *Inisfallen*, of *Ardſinan* and of *Druimder-Daloch*.

St.

St. *Finian* is reckoned the Founder of *Moville* or *Maigeville* in *Ulſter*, and of *Cluain Chaoin* in *Leinſter*.

St. *Frigidian*, ſaid to be the ſame with St. *Finian*, was the Founder of *Macbille* in *Ulſter*.

St. *Finchade* founded the Houſe of *Domnach-mor* in *Munſter*.

St. *Finchan* was Founder of the Abby of *Archoin*.

St. *Fingene* founded at *Domachmor* in *Munſter*.

St. *Fintan*, otherwiſe call'd St. *Munnu*, in the ſixth Century, founded the Abby of *Cluain Ædnach*; thoſe of *Aebad-Arglaſs*, *Aebad-Finglaſs*, and *Lanchoil* in *Leinſter*, and thoſe of *Dumbleske* and *Roſs-Coerach* in *Munſter*.

St. *Flamius* was the Founder of *Finglas* in *Leinſter*.

St. *Foilan* founded *Cluain-Maoſena*.

St. *Forcherne* erected the Houſe of *Kilfortcherne* in *Meath*.

St. *Froegius*, in the ſixth Century, was Founder of the Abby of *Clunes* in *Ulſter*.

St. *Furſeus* founded the Houſes of *Cluinet*, *Lecain*, and another in an Iſland of the Lake of *Curbe* in *Connaught*.

St. *Garban*, in the ſeventh Century, founded the Abby of *Aebad-garbain*, or *Dungarbain*, in *Munſter*.

St. *Gerald* founded the Abby of *Templegerald*, or *Elytheria* in *Connaught*. This Houſe at firſt was of the Order of St. *Benedict*, but afterwards chang'd.

St. *Gobban* was the Founder of *Tegdagoba* in *Ulſter*.

St. *Grellan* founded *Croeg-Grellan* in *Connaught*.

St.

St. *Guarius* founded the Abbies of *Achad-Dugtaigh* in *Ulſter*.

St. *Hierlatius*, or *Jarlatheus*, founded an Abby at *Cluainfois* in *Connaught*.

St. *Ibare* or *Ivore*, in the fifth Century, founded the Abby of *Beg-eri* on the Coaſt of *Wexford*.

St. *Kelan*, or *Coelan*, in the ſixth Century, was Founder of the Abby of *Neddrum* in *Ulſter*.

St. *Kenan*, in the fifth Century, founded the Houſe of *Duleke*, or *Damliog*, in *Leinſter*.

St. *Kerin*, or *Coengen*, in the ſixth Century, was Founder of the Abby of *Glande-loure* in *Leinſter*.

St. *Kiaran*, or *Ciaran*, in the fifth Century, founded the Houſes of *Angine*, the *Holy Iſland*, *Saiger-Keiran*, *Clunes*, and *Cluan Micnois*.

St. *Kilian* erected the Abby of *Teg-Talain* in *Ulſter*.

St. *Lactin*, or *Lactan*, erected the Houſe of *Achadur* in *Munſter*.

St. *Laſerian*, alias St. *Molaiſe*, in the ſixth Century, founded the Abby of *Laghlin*; that of *Deveneſts* in the County of *Fermanagh*, and that of *Echrois* in *Connaught*.

St. *Liberius*, in the fourth Century, founded the Abby of *Iniſmore*, in the Lake of *Ree*, in the County of *Roſcomon*.

St. *Liberius*, in the ſeventh Century, erected the Abby of *Cluainfode* in *Leinſter*.

St. *Lochin* was the Founder of *Kilcuilin* in *Leinſter*, and of *Achad-Airard* in *Munſter*.

St. *Lugadius*, or *Lugeus*, or *Ludeus*, in the ſixth Century, founded a Regular Houſe in the Iſle of *Rachin*, on the Coaſt of the County of *Antrim*; another at *Cluain-Finchoil*, and afterwards thoſe of *Druin-ineaſchuin* and of *Fordhonin*.

St.

St. *Macarty* erected the Abby and Biſhoprick of *Clogher.*

St. *Maidoc*, alias St. *Edan*, in the ſixth Century, founded the Houſes of *Drumlaham*, *Fernes*, *Cluain-mor*, *Arlabran*, and *Cluain-chladeach.*

St. *Malachy*, famous for his Propheſies, founded the Abby of *Newry*, and a Priory in the Town of *Down.*

St. *Maltulius* was the Founder of *Cluain-Unſean.*

St. *Manchin*, in the ſeventh Century, founded the Abbies of *Moethal*, *Menedracaid*, *Tuaine-grene* and *Liethmanchin.*

St. *Mell*, a *Scot*, Nephew to St. *Patrick*, erected the Abby and Biſhoprick of *Ardarche* in *Longford.*

St. *Midhabaria* founded *Cruimlinn* in *Connaught.*

St. *Mochenna* founded *Dore-bruchoiſe.*

St. *Mocallan* founded *Ramelſige* in *Connaught.*

St. *Mochanna* was the Founder of *Cluain-dolcain* in *Leinſter*, in the ſeventh Century.

St. *Mochelloc*, in the ſeventh Century, founded the Abby of *Kilmalloc* in *Munſter.*

St. *Mocteus*, in the fifth Century, founded the Houſes of *Liſmore*, or *Kilmore*, *Lugmagh*, and *Louth.*

St. *Moctean* erected *Moin-mor* in *Munſter.*

St. *Modan*, in the ſeventh Century, erected the Abby of *Kilmodain*, in *Leinſter.*

St. *Moeldodus* was the Founder of *Mukrag* in *Ulſter.*

St. *Mogenock* erected the Houſe of *Struthair* in *Leinſter.*

St. *Mogored* founded the Abbies of *Derge*, or *Dergne*, and *Kilcas-Puicſantain.*

St.

St. *Molanfide*, in the ſixth Century, founded the Abby of *Molanna* in *Munſter*.

St. *Molang*, or *Moling*, founded *Tulagmin*, and *Tegmoling*.

St. *Molua*, or *Lugidus*, in the ſixth Century, founded the Abby of *Clonfert* in *Connaught*.

St. *Murus*, or *Muris*, in the ſeventh Century, founded the Regular Houſes of *Fathene*, and *Fergnuidhe*.

St. *Neſian*, in the ſeventh Century, founded the Abbies of *Ireland's Eye*, and of *Mountgarret* in *Leinſter*.

St. *Ninian*, in the fifth Century, was the Founder of the Houſe of *Cluain-Conor*.

St. *Ninnidius* founded the Abby of *Iniſmuge-Samh*, in the Lake of *Erne*.

St. *Neimi*, or *Nemaindi*, according to ſome, was the Founder of the Abby of *Birrhe* in *Meath*.

St. *Odran* was the Founder of *Letter-Odrain* in *Munſter*.

St. *Palladius*, the firſt Miſſioner from the Holy See in *Ireland*, in the fifth Century, founded the Abby of *Kelſinte* in *Leinſter*.

The Great St. *Patrick*, who was a *Scot*, in the fifth Century, founded the Abbies of *Domnath-Padraig* in *Meath*, of *Sabhall* in *Ulſter*, of St. *Peter* and St. *Paul* at *Armagh*, and according to ſome, that which was call'd St. *Patrick's* Purgatory; beſides ſeveral Nunneries.

St. *Patrick* the Elder was the Founder of *Roſdele* in *Meath*.

St. *Pulcherius*, alias *Machonoc*, erected the Houſes of *Liethmore* and *Cluain-mor*.

St.

St. *Rioch*, a *Scot*, Nephew to St. *Patrick*, in the fifth Century, founded an Abby at *Inisbofinde* in the Lake of *Ree*.

St. *Ruadan*, in the ſixth Century, was Founder of the Abby of *Lurchoe*, or *Lothroe*, in the County of *Tiperary*.

St. *Sacre*, or *Moſacre*, in the ſeventh Century, founded the Abbies of *Tegſacra*, and of *Finmach*.

St. *Scothin* erected *Teg-Scothin* in *Leinſter*.

St. *Secundin* founded the Abby of *Domnach Sedch-nuit* in *Leinſter*.

St. *Sedna* was the Founder of *Kilſaine*.

St. *Sedulius*, and St. *Sylveſter*, *Italian Regular Canons*, who came into *Ireland* with *Palladius*, founded the Houſes of *Druim-mac-ubla*, and of *Domnach-arda* in *Leinſter*.

St. *Sedulius* founded the Abbies of *Lindnachil*, and of *Kinlocha*.

St. *Senan*, in the fifth Century, founded the Abby of *Iniſcate*, and that of *Iniſ-lua* in *Munſter*.

St. *Sinell*, or *Sinçell*, in the ſixth Century, founded the Houſes of *Cluain-Inis*, of *Cluain-Daimh*, of *Glean-Achad*, and the Priory of the Croſs of *Killegue*.

St. *Tigernac*, in the ſixth Century, was the Founder of *Cluain-Eois*, in *Monaghan*.

St. *Tola*, in the ſeventh Century, founded the Abbies of *Ardbrecan*, and of *Deſert-Tola*.

St. *Trian* founded the Abby of *Croebach* in *Munſter*.

St. *Walſnulph* was the Founder of *Condat* in *Munſter*.

The

The Principal Saints, of Ireland *who were Writers.*

ST. *Mell*, St. *Loman*, St. *Patrick* the Younger, St. *Benignus* and St. *Evin*, writ the Life of the great St. *Patrick* Apoſtle of *Ireland*.

St. *Cumineus*, St. *Adamnan*, and St. *Murus*, writ the Life of the great St. *Colomb*.

St. *Cormach* writ the Life of St. *Kiaran*.

St. *Ultan* writ the Life of St. *Brigit*.

St. *Evin*, or *Emin*, writ the Lives of ſeveral *Iriſh* Saints.

St. *Colman* writ the Life of St. *Senan*.

St. *Dollan* wrote the Lives of St. *Colomb*, St. *Conal* and St. *Senan*.

St. *Hierlath*, St. *Cathald* and St. *Mocteus* wrote Books of Prophecies, as did the famous St. *Malachy*.

St. *Fintan* writ his Monaſtical Rule.

St. *Mocteus* alſo writ his.

St. *Cuthbert* has given us ſome ancient Rules of *Ireland*.

St. *Meelruan* and St. *Angusſius* have written the Martyrologies of the Church of *Ireland*.

The other Authors who have writ of ſeveral Subjects, are, St. *Macliſſa*, St. *Finnian*, St. *Colomb*, St. *Dageus*, St. *Ultan*, St. *Diman*, St. *Dollan*, St. *Firdolin*, St. *Dagon*, St. *Cuthbert*, St. *Mocteus*, St. *Rupert*, St. *Hierlathius*, St. *Colga*, St. *Cumean*, St. *Sithanus*, St. *Cumineus*, the Venerable St. *Sedulius*, St. *Sedulius* the 2d, St. *Gildas Abbanus*, St. *Gildas Badonicus*, *Gildas Coemanus*, *Gildas Malduduis*, *Gildas Nehemias*, St. *Gildas* the Chri-

Chriſtian, St. *Gildas* the Patrician, *Gildas* the 4th, St. *Orchua*, and laſtly, the bleſſed *Claude Clement*, who erected the Univerſity at *Paris*. It is true that *Dempſter* pretends, that moſt of theſe Authors were *Scots*, and not *Iriſh*; but Biſhop *Uſher* and *Colgan* affirm that they were *Iriſh* Saints, and that the Words *Scotus* and *Scotia*, formerly ſignified *Iriſh* and *Ireland*, and not *Scotland*, which was only call'd *Albany*.

ABBIES, PRIORIES *and* MONASTERIES *of Royal Foundation in* Ireland.

THE Abby or Priory of *Holme Patrick*, or *Port Patrick*, of *Regular Canons*, was founded by *Sitric* King of *Leinſter*, who was an *Oſtman*, or of the Eaſt Country. It is in the County of *Dublin*, and was built in the eleventh Century.

The Priory of the *Holy Trinity* in *Dublin* was founded by the ſame King *Sitric* in the Year 1058.

The Priory of *All-Saints* in *Dublin* was founded by *Dermot* King of *Leinſter*, about the middle of the twelfth Century. Some Authors ſay this King was alſo an *Eaſterling*.

The Priory of St. *Mary* of *Louth* was founded in the twelfth Century by *Donat Carrol* King of *Ergal* in *Ireland*.

The

The Priory of *Knock* near the Town of *Louth*, of the Invocation of St. *Peter* and St. *Paul*, was erected in the ſame Century by that King.

The Abby of *Fernes* in the County of *Wexford* was founded in the twelfth Century, by *Dermot* King of *Leinſter*.

The ancient Abby of *Kildare* was founded in the ſixth Century by St. *Aide* the firſt King of *Leinſter*, and afterwards Abbat and Biſhop of *Kildare*.

The Abby or Priory call'd of St. *Barry* of the Invocation of St. *John Baptiſt*, was founded at *Cork* by *Cormoc* King of *Deſmond*, in the twelfth Century.

The Priory of *Kilmony*, or of *Forgio*, at the Gate of the Town of *Clare*, was founded by *Donald O Brian* King of *Limerick*, in the twelfth Century.

The Priory in the *Canons-Iſle*, or of *Inis-Neganagag* was founded by the ſame King.

The Abby or Priory of the *Holy Trinity* of *Ballingtober*, in the County of *Mayo*, was founded in the ſame twelfth Century by *Cachol O Conogher*, King of *Connaught*.

The Abby of *Cong*, in the ſame County, was founded in the Beginning of the ſeventh Century by one *Donald* King of *Connaught*, who kept his Court at *Cong*, where his Succeſſors reſided.

The Abby of *Roſcomon* was founded in the ſixth Century, by a King of *Connaught*.

The Abby of St. *Thomas* of *Canterbury* at *Dublin*, of the Congregation of St. *Victor*, was founded in the twelfth Century by *Henry* II, King of *England*, who conquer'd *Ireland*.

The

The Priory of *Raudon*, or the *Teac-Eon* in the County of *Roſcomon*, of the Order of the Holy Croſs, was founded by *John* King of *England*.

The Priory of St. *John Evangeliſt* at *Wexford*, of the Order of St. *Benedict*, was founded by the ſame King.

The Priory of *Benedictins* in the Town of *Cork* had the ſame King for its Founder.

The Abby of our Lady of *Ouſtmanby*, of the *Ciſtercian* Order, which was at the Gates of the City of *Dublin*, was founded by *Malachy*, or *Malachlin-O-Moholmock*, King of *Meath* and Monarch of *Ireland*.

The Abby of the *Vale of Salvation* at *Baltinglaſs* in the County of *Wicklow*, which belong'd to the *Bernardins*, was founded by *Dermot* King of *Leinſter*.

The Abby of *Mell*, or *Mellifont* of the *Ciſtercian* Order, in the County of *Louth*, was founded by *Donat O Carol*, King of *Ergal*.

The Abby of *Gray*, or *Jeripont*, of the ſame Order, in the County of *Kilkenny*, was founded by *Donald* King of *Oſſory*.

The Abby of *Bectif*, or *Our Lady of Beatitude*, in *Eaſt-Meath*, of the *Ciſtercian* Order, was founded by *Marclard* King of *Meath*, or by *O Malaghlin* King of *Meath*.

The Abby of *Live-Spring of Mawr* in the County of *Cork*, of the *Ciſtercian* Order, was founded by *Dermot Cormac* King of *Leinſter*.

The Abby of St. *Mary of the Fruitful Rock* at *Corcamer* in the County of *Thomond*, of the *Ciſtercian* Order, was founded by *O Brian* King of *Limerick*.

The Abby of *Nenay*, or of *Magy*, of the *Ciſtercian* Order, in the County of *Limerick*, was founded by one *O Brian* King of *Limerick*.

The Abby of *Holy Croſs* in *Tiperary*, of the *Ciſtercian* Order, (the Abbat whereof was an Earl, and an Epiſcopal Peer of *Ireland*, and Vicar General of the *Ciſtercian* Order in that Kingdom) was founded by *Donald* King of *Limerick*.

The Abby of *Our Lady of Albicamp* at *Kilcoul*, of the *Ciſtercian* Order, was founded by the ſame *Donald O Brian* King of *Limerick*.

The Abby of *Iniſlannogh*, or of *Swery* in *Tiperary*, of the *Ciſtercian* Order, was founded by the ſame *Donald O Brian* King of *Limerick*.

The Abby of *Mount Victory*, or of *Knockmoy* in *Galway*, and of the ſame Order, was founded by *Charles O Conner* Lord or King of *Connaught*.

The Abby of *Verdbois* in the Town of *Newry* in the County of *Down*, and of the *Ciſtercian* Order, was founded by *Mac-leghlin* Monarch of *Ireland*, that is, Sovereign of the whole Iſland, whom the other petty Kings own'd as their Superior. Others ſay this Foundation was the Work of a King of *Urgal*, whoſe Name was *O Kearwil*.

The Monaſtery of the *Dominicans* at *Limerick* was founded by one *O Brian* King of *Limerick*.

The Monaſtery of the *Franciſcans* at *Dublin* own'd *Henry* II. King of *England* for its Founder.

The Monaſtery of the *Franciſcans* at *Trim* in the County of *Meath*, had for its Founder *John* King of *England*.

The

The Monaſtery of *Franciſcans* at *Glonruad* in the County of *Thomond*, was built by one *O Brian* King of *Limerick*, who alſo built another of the ſame Order at *Galhalli* in the County of *Tiperari*.

Dermot King of *Leinſter* founded the Nunneries of the Bleſſed *Martha de Hoggis* at *Dublin*, that of *Kilclebin* near *Waterford*, and that of *Ataldy* in the County of *Caterlogh*, all three of *Regular Canoneſſes* of St. *Auguſtin*.

The Nunnery at *Clanard* in *Eaſt-Meath*, of the Order of St. *Auguſtin*, had *O Malaghlin* King of *Meath* for its Founder.

The Monaſtery of *Kileen*, of the Order of St. *Auguſtin*, in the County of *Clare*, was founded by *Donald O Brian* King of *Limerick*. He founded another of the ſame Order in the City of *Limerick*.

FOUNDERS *that were* Engliſh, *or of* Engliſh *Extraction ſettled in* Ireland *after the Conqueſt thereof by* Henry II. *King of* England.

THE *Anneſley's*, who were Viſcounts *Valencia* on the Coaſt of *Kerry*, and who are at this Time Barons *Mountnorris* in the County of *Armagh*, founded a Monaſtery of the Third Order of St. *Francis* at *Holy-Wood* in the County of *Down*.

The *Barnwels*, who are Barons of *Trimelſtown* in *Ireland*, founded the Monaſtery of Nuns of the Order of St. *Brigit* at *Oder* in *Eaſt-Meath*.

The *Barris*, who are Earls of *Barrimore*, and Viſcounts *Butavant*, founded *Regular Canons* at *Ballibeg* in the County of *Cork*; *Franciſcans* at *Butavant*, at *Caſtle John*, and at *Timelin*, in the ſame County, and *Dominicans* in the County of *Cork*.

The *Birminghams*, who are Barons of *Athenry* in *Galway*, and were Earls of *Louth* before that Title went away to the *Plunkets*, founded *Dominicans* at *Athenry*, *Franciſcans* at *Galway* and at *Totemoye* in the *King's County*, and laſtly two Monaſteries of *Auguſtinians* and one of *Carmelites* at *Galway*.

The *Bourks*, who were Earls of *Ulſter* after the *Courcies* and the *Lacys*, and Lords of *Connaught*, and who are ſtill Earls of *Clanrickard*, Viſcounts *Clanmoris*, of *Galway* and of *Mayo*, and Barons of *Bretas* and of *Caſtel Conel*, (all of them forming ſeveral Branches, among which are comprehended thoſe that call themſelves *Fitz-Williams*, to expreſs their Deſcent from the famous *Willam Burk*, who contributed ſo much towards the Conqueſt of *Ireland*.) In ſhort, the *Bourks* have founded many Religious Houſes in *Ireland*; as the Priory of St. *Edmund* at *Athaſſel*, the Prior whereof had a Seat in Parliament, and was of the Order of *Regular Canons*; the Abby of *Tuam* of the Order of *Premonſtratenſes*; *Franciſcans* at *Galway* and *Limerick*; *Dominicans* at *Lurcboe* in the County of *Tiperary*; of the third Order at *Kilcarbain* in *Galway*, and *Auguſtinians* at *Killegbe* in the County of *Kerry*.

The

The *Butlers*, who have been long in Poſſeſſion of the Titles of Dukes and Earls of *Ormond*, Earls of *Oſſory*, of *Arran*, of *Carick*, Palatins of *Tiperary*, Viſcounts *Ikerin* and *Mountgarret*, Barons of *Thurles*, of *Dunboyne*, and of *Cahir*, and Lords of the Town of *Arklow*, and many others in *Ireland*: This Houſe, I ſay, whereof the Duke of *Ormond* is chief, founded a Priory of *Regular Canons* at *Eagraim*, the Abby of *Wonay* or *Wetheny* of the *Ciſtercian* Order at *Limerick*, the Nuns of *Moilag* in the County of *Tiperary*, a Priory of the Holy Croſs at *Kenagh*; *Auguſtinians* at *Roſs*, at *Agbrim* and at *Calan*; *Dominicans* at *Arklow*, and at *Boriſſol*; *Carmelites* at *Knoctopher*, at *Thurles*, and in *Galway*; and *Franciſcans* at *Carick*, at *Nenagh* and at *Galway*.

The *Courcys*, who brought almoſt all the North and Weſt of *Ireland* under the Subjection of the Kings of *England*, and who were the firſt *Engliſh* that were honour'd with the Title of Earls of *Ulſter*, and are ſtill Earls of *Kinſale*, and as ſuch have a Right to be Cover'd before the Kings of *England*, like the *Grandees* of *Spain*, moſt ſingular Privilege in the Dominions of the Kings of *Great-Britain*; theſe *Courcys* founded the *Benedictins* and the *Crouched-Friers* in the Town of *Down*, three Abbies of *Bernardins* in the County of *Down*, the *Dominicans* of *Carlingford*, and the *Auguſtinians* of *Cork*.

The *Dillons*, Earls of *Roſcomon* and Viſcounts *Caſtlegallin*, founded *Carmelites* and *Franciſcans* near the Town of *Athlone* towards the County of *Meath*.

The *Fitz-Morrices*, Barons of *Kerry* and of *Lixnaw*, founded an Abby of *Bernardins* at *Oderney* and *Franciſcans* at *Adart* in the County of *Kerry*.

The *Fieldings*, Earls of *Deſmond*, founded *Auguſtinians* at *Dungarvan* in the County of *Waterford*, and the *Franciſcans* at *Asketin* in the County of *Cork*, thoſe of *Irrialagh* in the County of *Kerry*, and of *Clonmel* in that of *Tiperari*.

The *Fitz-Euſtaces*, Barons of *Portleſter*, and once Viſcounts *Baltinglas*, and Barons of *Caſtlemartin* in the County of *Kildare*, where they reſided, founded the Abby of *Owen* near *Kilcullen* of *Regular Canons*; the *Dominicans* of the Town of *Naas*, and thoſe of *Aghavoa*.

The *Flemings*, Lords of *Slane*, founded the third Order of St. *Francis* at *Slane* in *Meath*.

The *Fitz-Geralds*, Earls of *Kildare*, founded the *Bernardins* of *Chore*, in the County of *Cork*; the *Dominicans* and the *Franciſcans* at *Youghil*; the *Auguſtinians* at *Ardare* in the County of *Limerick*, the *Dominicans* at *Tralies* and *Slego*, and the *Franciſcans* at *Clane*, at *Wexford*, at *Ardare*, at *Clonmel* and at *Youghil*.

The *Lacys*, who were Lords of *Meath* and Earls of *Ulſter*, after the *Courcys*, founded the *Crouched-Friers* at *Kels* in the County of *Meath*, and at *Droghedagh* ſeveral Houſes of *Bernardins*; the Commanderies of *Kilmainambeg*, *Kilſaran*, and St. *John Baptiſt*, of the Knights of St. *John of Jeruſalem*, the *Franciſcans* at *Down*, and thoſe of *Knockfergus*, and ſeveral other Religious Houſes.

The *Marſhals*, Earls of *Pembroke* in *England*, founded a Priory in *Wexford*, of the Order of St. *John of Jeruſalem*; the *Bernardins* of *Little Tintern*, and

and of *Douske*, and the *Regular Canons* and the *Dominicans* of *Kilkenny*.

The *Nettervilles* Viſcounts founded a Commandery of St. *John of Jeruſalem* at *Clontarf*, and a Monaſtery of *Dominicans* at *Droghedagh*.

The *Nugents*, Earls of *Weſt-Meath*, built the *Dominicans* at *Molingar*.

The *Palmers*, who are thought to be Eaſterlings, and are Earls of *Caſtlemain*, founded the *Crouched Friers* at *Dublin*, and according to ſome the *Franciſcans* at *Kilkenny*.

The *Plunkets*, Earls of *Fingal*, Barons of *Louth*, of *Dunſany* and of *Killine*, thought alſo to be Eaſterlings, founded *Franciſcans* at *Trim* and at *Droghedagh*, and according to ſome, the *Dominicans* at *Louth*.

The *Preſtons*, Viſcounts *Gormanſton*, founded the Commandery of *Kilmrinam Wood* of the Order of St. *John of Jeruſalem*.

The *Roches*, Viſcounts *Fermoy*, founded *Regular Canons* at *Wexford*, *Benedictins* at *Glaſcarick*, *Bernardins* at *Fermoy*, a Priory of *Canons* of St. *Victor* at *Ballinbrodegh*, *Dominicans* at *Glanoure*, and *Carmelites* at *Cloncurry*.

The *Scudamores*, Viſcounts of the ſame Name, founded the *Franciſcans* at *Multifernan* in *Weſt-Meath*.

The *Strongbows*, Earls of *Pembroke* after the *Marſhals*, founded the great Priory of *Kilmainam* of the Order of St. *John of Jeruſalem*, which was before of the *Templars*.

The *Talbots*, formerly Barons of *Dungarvan*, whoſe Chief was lately the famous Duke of *Tyrconnel*, built the *Auguſtinians* of *Dublin*.

The *Veſcys*, who were Earls of *Kildare* before the *Fitz Geralds*, founded the *Franciſcans* and the *Carmelites* in the Town of *Kildare*.

The *Whites* founded the *Bernardins* of *Comber* in the County of *Down*, and the *Auguſtinians* at the *Naas*.

All thoſe hitherto ſpoken of were Lords and Peers; here follow ſuch as were not Peers, alſo of *Engliſh* Extraction, who founded Regular Communities in *Ireland*.

The *Bagots*, the *Bagnals*, the *Binghams*, the *Biſſets* Scots, the *Blanchfields*, the *Beilſeles*, the *Brandons*, the *Browns*, the *Borards*, the *Careys* Kings of *Cork*, the *Camwils*, the *Chaces*, the *Cogans*, the *Daltons*, the *Devereuxes*, the *Donels*, the *Drilands*, the *Forlongs*, the *Gonevils*, the *Grandiſons*, the *Graces*, the *Hackets*, the *Harlayes*, the *Harveys*, the *Delahides*, the *Herefords*, the *Fitz-Herberts*, the *Joyes*, the *Jordans*, the *Millers*, the *Multons*, the *Nangles*, the *Ridlers*, the *Wogans*, the *Petits*, the *Pipards*, the *Porters*, the *Purcels*, the *Pendergraſts*, the *Ridlesfords*, the *Rochforts*, the *Savages*, the *Tirrels*, the *Tutes*, the *Warrens*, the *Valees*, the *Walſhes*, the *Verdons*, and perhaps ſome others that may occur in this Work.

Lay Founders of Iriſh *Extraction, and ſettled there.*

THE *Mackartys*, Viſcounts *Muskerry*, founded the Abby of *Clogher* of *Regular Canons*, the Nunnery at *Balimac-Endan* in the County of *Cork*,

Cork, and Monaſteries of *Franciſcans* at *Irrialag*, at *Kiſteve*, at *Temolag*, and according to *Wading* in the City of *Cork*.

The *Mac-Donalds*, Marquiſſes of *Antrim*, founded the *Regular Canons* at *Keras*, or *Kilnaltin*, in the County of *Sligo*; two Monaſteries of the Third Order, the one of them at *Limbeg* in the County of *Antrim*, and the other at *Ballimore* in *Connaught*, and *Dominicans* at *Balingdown* in the County of *Sligo*.

The *Macgwires*, Barons of *Iniskilling*, founded the *Regular Canons* at *Liſgavail* in the County of *Fermanagh*, and ſome other Monaſteries of *Mendicants*.

The *O-Brians*, Earls of *Thomond*, have not only founded ſeveral Monaſteries of *Mendicants*, as *Dominicans* at *Limerick*, *Franciſcans* at *Galbalby*, at *Clare* and at *Baleguarcy*; but alſo divers Abbies of *Bernardins*, which that noble Family was poſſeſs'd of in the Kingdom of *Limerick*, and before *Ireland* had ſubmitted to *England*. See the Royal Foundations.

The *O Carrols*, as Kings of *Ergal*, founded ſeveral Abbies; as alſo divers Monaſteries of *Mendicants* after they had loſt the Title of Kings.

The *O Connors*, who were Lords of *Connaught*, and Monarchs of *Ireland*, founded ſeveral Abbies of *Bernardins*, as ſuch; and after they had loſt that Prerogative, they built divers Monaſteries of *Mendicants*, as of *Dominicans* at *Roſcomon*, and at *Towemore*, of *Franciſcans* at *Keillege*, and at *Lixlaghten*, and of the Third Order at *Clourahan* in the County of *Roſcomon*.

The *O Donnels* or *O Donnalds*, Earls of *Tyrconnel*, built the Abby of *Cong* in the County of *Mayo*, and the *Franciſcans* of *Donegal*, of *Kilmairenan*,

mairenan, and the Town of *Armagh*, that of the third Order at *Magheribeg*, and of *Kil-O-Donnel* in *Tyrconnel*, and the *Dominicans* of *Londonderry* and *Colrain*.

The *O Dempſies*, Earls of *Glanmagr*, founded *Bernardins* at *Roſſglaſs*, and *Regular Canons* at *Agmacart*.

The *O Neals*, who have been ſo famous by the Title of Earls of *Tyrone*, and who were once Lords of *Ulſter*, and Monarchs of all *Ireland*, founded ſeveral Monaſteries of *Franciſcans*, and of the third Order, in the Counties of *Antrim*, of *Tyrone*, and of *Tyrconnel* in *Ulſter*.

We do not here mention the Kings of *Ireland* who founded Abbies and Priories, *viz.* St. *Aidus* King of *Leinſter*, *Malaghlin* and *Marchard* Kings of *Meath*, the *O Brians* Kings of *Limerick*, the *Donalds* Kings of *Oſſory*, *Cormachs* Kings of *Deſmond*, and others, becauſe they have been ſpoken of under the Royal Founders.

There remain not any Founders of the *Iriſh* Nation but only ſome renown'd Gentlemen of Quality, tho' not Lords, as the *Cavanaghs*, the *Charlebois*, who are of the Houſe of the *Mac-Donnels*, the *Clan-Gibbons*, the *Delſiatacs*, the *Flacartis*, the *Mac-Dermots*, the *Mac-Enos*, or *Mac-Genis*, the *Macmahons*, the *Macmalins*, the *Macnamars*, the *Macſees*, the *Macſweenies*, the *Macmodes*, the *Macloghlins*, the *O Birnes*, the *O Cahans*, the *O Driſcols*, the *O Flanagans*, the *O Gharos*, the *O Gomorghans*, the *O Haros*, the *O Kelles*, the *O Kelleghes*, the *O Kenedies*, the *O Farols*, the *O Reals*, the *O Sullevans*, the *O Tools*, the *Turloghs*, &c. I had almoſt forgot to mention the *O Moloniès*, who are of the moſt Conſiderable.

FOUNDERS *who were reckoned* Ouſtmans, *that is*, Eaſterlings, *being* Danes, *or* Norwegians, *or perhaps* Hollanders, Flemings, Germans, *or* Swedes; *for in* Ireland *they call'd thoſe* Ouſtmans, *who came to ſettle there from the Eaſtern Parts of* Europe *in reſpect to them, excepting* France, *one part whereof is nevertheleſs to the Eaſtward of* Ireland.

SItricus, or *Dermicius*, Kings of *Leinſter*, were accounted *Ouſtmans*, as were the *Palmers*, and the *Plunkets*, whom we have nevertheleſs mention'd among the *Engliſh*, becauſe all Authors do not agree in their having been originally *Ouſtmans*, and of thoſe Kings we took Notice among the Royal Foundations.

The *Ouſtmans*, particularly ſo own'd, according to the moſt receiv'd Opinion, founded as follows.

A Priory of *Regular Canons* at *Downing* in the County of *Wexford* in *Leinſter*.

The Abby of *Regular Canons* at *Trim* in *Eaſt-Meath*.

The Priory of St. *Catherine* at *Waterford* in *Munſter*, of *Regular Canons* of St. *Victor*.

The Abby of *Our Lady* of *Ouſtmanby* at *Dublin*, of the *Ciſtercian* Order.

ABBATS

ABBATS *and* PRIORS *of the ſeveral Orders who were Eccleſiaſtical Peers, and as ſuch ſate in the Parliament of* Ireland, *to the Number of twenty ſix.*

Fifteen Abbats.

THE Abbat of *Mell*, or *Mellifont*, in the County of *Down* in *Ulſter*, of the *Ciſtercian* Order, who had Precedence of all the other Abbats and Priors in the Kingdom, and took Place immediately next to the Archbiſhops and Biſhops.

The Abbat of St. *Thomas* of *Canterbury* in the Suburbs of *Dublin*, of the Order of the *Regular Canons* of St. *Victor*.

The Abbat of *Down* in *Ulſter*, of the Order of St. *Benedict*.

The Abbat of *Our Lady* of *Ouſtmanby* of *Dublin*, of the *Ciſtercian* Order, as were the eleven Abbats that follow.

The Abbat of *Baltinglaſs* in the County of *Wicklow* in *Leinſter*.

In the County of Kilkenny, *in the Province of* Leinſter.

The Abbat of *Gray*, or of *Geripont*.

The Abbat of *Douske*.

In

In the County of Limerick, *in the Province of* Munſter.

The Abbat of *Nenay*, or of *Magy*.
The Abbat of *Woney*, or of *Wetheny*.

In the County of Wexford, *in the Province of* Leinſter.

The Abbat of *Voto*, or of *Little Tintern*.
The Abbat of *Dumbrothy*.
The Abbat of *Holy Croſs* of *Tiperary* in *Munſter*.
The Abbat of *Roſsglaſs* in the County of *Kildare* in *Leinſter*.
The Abbat of *Bectif* in *Eaſt-Meath*.
The Abbat of *Tracton* in the County of *Cork* in *Munſter*.

Eleven Priors.

The Grand Prior of *Kilmainan*, or of *Ireland*, of the Order of St. *John* of *Jeruſalem*, in the County of *Dublin*.
The Prior of *Wexford* of the ſame Order of St. *John*.
The Prior of the *Holy Trinity* of *Dublin*, of the Order of *Regular Canons*, as are the nine that follow.
The Prior of *All Saints* at *Dublin*.
The Prior of *Rathene* in the County of *Kerry*.
The Prior of St. *Peter* of *Newtown*, near *Trim*.
The Prior of St. *Edmund*'s at *Athaſſel*, in the County of *Tiperary*.
The Prior of St. *Mary*'s at *Kenliſe*, in the County of *Kilkenny*.

The

The Prior of *Conal* in the County of *Kildare.*
The Prior of *Killeghe* in the *King's County.*
The Prior of *Louth* in the County of the same Name.

ABBIES *that were Sanctuaries.*

TO the thirteen Abbies of the Order of *Regular Canons*, which were Sanctuaries, and are mention'd in that Order, may be added these two that follow, to avoid repeating of them all here; and thus they are fifteen in all.

The Abby of *Roſsglaſs* of the *Ciſtercian* Order.
The Abby of *Dumbrothy* of the same Order, in the County of *Wexford* in *Leinſter.*

PRIORIES *that were of the Congregation of* ARROASIA, *which we have mention'd among the* Regular Canons *of St.* Auguſtin.

THE Priory of the *Holy Trinity* at *Dublin.*
The Priory of *All Saints* in the same City.
The Priory of *Rathoy* in the County of *Kerry* in *Munſter.*
The Priory of *Ratbkele* in the County of *Limerick* in *Munſter.*

ABBIES,

ABBIES, PRIORIES *and* CELLS, *that had their dependance on other Abbies or Priories in* England, Scotland, Ireland, France, *and elſewhere.*

THE Priory of *Conal* of *Regular Canons*, in the County of *Kildare*, had its Dependance on the Abby of *Lanthony* in *England*.

The Cell of *Kilruſs*, in *Kildare*, of *Regular Canons*, depended on the Priory of *Regular Canons* in the County of *Lancaſter* in *England*.

The Cell of *Colpe* of the ſame Order, in *Eaſt-Meath*, depended on the Priory of *Lanthony* in the County of *Monmouth* in *Wales*.

The Cell of *Duleek*, or *Damliagh*, of the ſame Order, depended on the ſame Priory of *Lanthony*.

The Priory of St. *Thomas* in the County of *Tiperary*, was founded by St. *Donan*, upon Condition it ſhould be dependant on the Abby of St. *Hilarius*, of the Order of *Regular Canons*, in the Iſle of *Iſchine-meo*, or Iſland of the Living, in the Lake of *Derg*, and afterwards tranſlated to *Corbal*, or *Kilbarra*, on the Bank of the ſame Lake.

The Priory and Hoſpital of the Town of *Carick*, in the County of *Tiperary*, of the Order of *Regular Canons*, depended on the Hoſpital of St. *Thomas* of *Acon*, in *London*.

The Priory of the *Holy Croſs* of *Regular Canons* in the County of *Mayo*, depended on the Abby of *Ballintober* of the ſame Order, in the ſame County.

The

The Priory of *Horan*, of *Regular Canons*, in the County of *Roſcomon*, depended on the Abby of *Roſcomon*, of the ſame Order.

The Priory of *Tobergiory*, of *Regular Canons*, in the Town of *Down*, depended on the Abby of *Carliſle* in *England*.

The Priory of St. *John Baptiſt* of *Iniſcorthy* in the County of *Wexford*, of the Order of *Regular Canons* of St. *Victor*, depended on the Abby of St. *Thomas* at *Dublin*, of the ſame Order.

The Cell of *Kilamoy*, or *Atmoy*, and that of *Kilras* in the County of *Sligo*, of the Order of *Premonſtratenſes*, depended on the Abby of the *Holy Trinity* of *Louke*, of the ſame Order, in the County of *Roſcomon*.

The Priory of St. *Taurin* of *Fourre*, or *Favorie* in *Weſt Meath*, depended on the Abby of St. *Taurin*, of the Order of St. *Benedict* in *Normandy*.

The Priory of St. *John Evangeliſt* at *Waterford*, of the Order of St. *Benedict*, depended on the Abby of *Bath* in *England*.

The Priory of *Benedictins* at *Cork*, was dependant on the aforeſaid Abby of *Bath*.

The Priory of St. *James* and St. *Philip* at *Kilcumin* in the County of *Tiperary*, of the Order of St. *Benedict*, depended on the Abby of *Glaſtonbury* in *England*.

The Black Priory of St. *Andrew*, in the Peninſula or Iſle of *Ardes*, in the County of *Down*, of the Order of St. *Benedict*, was a Daughter of and dependant on the Abby of *Lonlay* in *France*, in the Dioceſe of *Mans*, but it was afterwards diſcharg'd from that Dependance. See it in the Order of St. *Benedict*.

The

The Priory of *Stokes*, of the Order of St. *Benedict*, in the County of *Down*, depended alſo on the ſame Abby of *Lonley*, and was likewiſe afterwards diſcharg'd of that Dependance.

The Abby of *Neddrum*, of the Order of St. *Benedict*, in the County of *Down*, depended on the Abby of St *Bege* in the City of *York*.

The Abby of *Arklow*, of the *Ciſtercian* Order, depended on the Abby of *Furnes* in *England*.

The Abby of *Dumbrothy* in the County of *Wexford*, of the *Ciſtercian* Order, depended on the Abby of St. *Mary of Ouſtmanby* at *Dublin*, and that of *Bildwas* in *England*. Yet this Houſe of *Dumbrothy* had very ample Privileges, for it was not ſubordinate to the Ordinary, being the Biſhop of *Fernes*; and it was a Sanctuary for all that fled to it.

The Priory of St. *Saviour*, of the ſame Order, and in the ſame County, depended alſo on the ſaid Abby of *Dumbrothy*.

The Abby *de Voto*, or of *Little Tintern*, of the ſame Order, and in the ſame County of *Wexford*, depended on the Abby *de Voto*, or of *Great Tintern*, in *Wales*.

The Abby of *Vale St. Saviour* at *Douske*, or *Douiskir*, of the *Ciſtercian* Order, in the County of *Wexford*, depended on the Abby of *Stanley* in *England*.

The Abby of *Beau-Bec*, or *Belbec*, of the *Ciſtercian* Order, in *Eaſt-Meath*, depended firſt on the Abby of *Beaubec* in the Dioceſe of *Roan* in *Normandy*, and afterwards on that of *Furnes* in *England*, the Abbat of *Beaubec* in *Normandy* reſigning up his Right to the ſame.

The Abby of *Kilſane*, which was afterwards but a Cell, depended as ſuch on the Abby of

Fruitful Rock of *Corcamer*, whoſe Daughter ſhe was.

Regular Houſes in Ireland, *which ow'd their Foundation to others, and were therefore call'd their Daughters.*

THE Priory of *Iniſtiok*, in the County of *Kilkenny*, was founded by *Regular Canons* taken from the Priory of *Kels*, or *Kenliſe*, in the ſame County, and the latter Houſe was Mother to the other.

The Priory of *Kels* had been founded by *Regular Canons* taken from the Priory of *Bodmin* in *Cornwal* in *England*, becauſe the Founder would not have *Iriſh*.

The Priory of the *Holy Croſs* of *Regular Canons*, in the County of *Mayo*, ow'd its Foundation to *Regular Canons* of the Abby of *Balintober*, in the ſame County.

The Priory of *Our Lady* of *Balingrodegh*, of *Regular Canons* of St. *Victor*, near *Fermoy* in the County of *Cork*, receiv'd its firſt *Canons* from the Abby of St. *Thomas* at *Dublin*, and was conſequently Daughter to that Abby.

The Abby of the *Holy Trinity* at *Tuam* in *Connaught*, of the Order of *Premonſtratenſes*, was Daughter to the Abby of *Premonſtre* in *France*, according to *Page*, for *Mire* ſays ſhe was Daughter to *Steinfeld* in *Poland*.

The Abby of St. *Mary* of *Portpater*, in the County of *Galway*, of the *Premonſtratenſes*, acknowledged the Abby of *Tuam* for its Mother.

The

The Abby of the *Holy Trinity* at *Loukee* in *Roſcomon*, of the ſame Order, was Daughter to the Abby of *Premonſtre* in *France*.

The Abby of *Druim-Croſs*, of the ſame Order, in the County of *Armagh*, acknowledg'd the Abby of *Driebourg* in *Scotland* for its Mother.

The Priory of *Ballineval*, in the ſame County, and of the ſame Order, ow'd its Foundation to *Canons* of the Abby of *Premonſtre* in *France*.

The Abby of *Woodborn*, or *Goodborn*, near *Carickfergus*, of the ſame Order, was Daughter to the Abby of *Drieburgh* in *Scotland*.

The Priory or Abby of the *Holy Trinity*, or rather of St. *Patrick*, in the Town of *Down*, of the Order of St. *Benedict*, was Daughter to the Abby of St. *Werburg* in *England*.

The Priory of *Drimilde*, in the County of *Antrim*, of the Order of St. *Benedict*, acknowledg'd the Abby of *Glaſtonbury* in *England* for its Mother.

The *Benedictin* Abby at *Londonderry*, was Daughter to that of *Armagh*; ſuppoſing there were *Benedictins* in theſe two Towns, for it is controverted.

The Abby of *Our Lady* of *Ouſtmanby*, of the *Ciſtercian* Order, at the Gates of *Dublin*, was Daughter to the Abby of *Bildewas* in *England*.

The Abby of the *Vale of Salvation* at *Baltinglaſs*, in the County of *Wicklow*, of the *Ciſtercian* Order, acknowledg'd the Abby of *Mellifont* for its Mother.

The Abby of *Mell*, or *Mellifont*, which was the Mother of ſo many other Houſes of *Ciſtercians* in *Ireland*, was it ſelf Daughter to *Clairvaux* in *France*.

The Abby of *God's Vale* at *Kilkenny*, of the *Ciſtercian* Order, was Daughter to the Abby of *Gray*, or *Jeripont*.

The Abby of *Jeripont*, in the County of *Kilkenny*, of the ſame Order, own'd the Abby of *Baltinglaſs* for its Mother.

The Abby of St. *Euin* at *Roſsglaſs*, or *Roſs-Vale*, of the *Ciſtercian* Order, in the County of *Kildare*, was Daughter to the Abby of *Baltinglaſs*.

The Abby of *Bectif*, or *Our Lady of Beatitude*, in *Eaſt Meath*, of the *Ciſtercian* Order, was Daughter to the Abby of *Mellifont*.

The Abby of *God's River* at *Kilbegain*, in *Weſt-Meath*, was alſo a Daughter to the Abby of *Mellifont*, of the *Ciſtercian* Order.

The Abby of *Lerrha*, near *Granard*, in the County of *Longford*, of the ſame *Ciſtercian* Order, was Daughter to the Abby of St. *Mary* of *Ouſtmanby* in *Dublin*.

The Abby of *Schrowl* in the County of *Longford*, of the ſame Order, was Daughter to the Abby of *Mellifont*.

The Abby of *Chore*, otherwiſe call'd *Monaſterore*, of the *Ciſtercian* Order, and in the County of *Cork*, was Daughter to the Abby of *Nenay*, or *Magy*.

The Abby of *Liveſpring* at *Maur*, in the County of *Cork*, of the *Ciſtercian* Order, was Daughter to the Abby of *Lancaſter*, or of that of *Furnes*, in *England*.

There was another Abby of *Caſtle-God*, of the ſame Order, the Place where ſeated uncertain, about the Borders of the County of *Meath*, and the Province of *Ulſter*, and was Daughter to the Abby of *Nenay*, or to that of *Swiry*.

The

The Abby of *Kyrie-Eleiſon*, near *Odorney*, in the County of *Kerry*, acknowledg'd the Abby of *Nenay* or *Magy* for its Mother.

The Abby of *Our Lady* of the *Fruitful Rock* at *Corcamer*, in the County of *Clare*, or of *Thomond*, of the ſame *Ciſtercian* Order, was Daughter to the Abby of *Furnes* in *England*.

The Abby of *Kilſane* in the County of *Limerick*, of the ſame Order, was Daughter to the Abby of *Corcamer*, otherwiſe call'd the *Fruitful Rock*.

The Abby of *Nenay*, or *Magy*, of the *Ciſtercian* Order, in the County of *Limerick*, own'd the Abby of *Mell*, or *Mellifont*, for its Mother.

The Abby of *Wonay*, or *Wetheny*, of the ſame Order, and in the ſame County, was Daughter to the Abby of *Savigny* in the Dioceſe of *Auranches* in *Normandy*.

The Abby of the *Holy Croſs*, in the County of *Tiperary*, of the *Ciſtercian* Order, was Daughter to the Abby of *Nenay*, or *Magy*.

The Abby of *Our Lady* of *Albicamp* at *Kilcowy*, in the County of *Tiperary*, of the ſame Order, was Daughter to the Abby of *Gray*, or *Jeripont*.

The Abby of *Our Lady of Swiry*, or of *Iniſlaunoy*, in the County of *Tiperary*, of the *Ciſtercian* Order, was Daughter to the Abby of *Nenay*.

The Abby of *Mount Victory*, or of *Knocmoy*, of the ſame Order, in the County of *Galway*, was Daughter to the Abby of *Boile*.

The Abby of *Clare*, or *Clere*, otherwiſe call'd *Monaſter-in-clemh*, in the County of *Mayo*, and of the ſame Order, was a Daughter of *Knocmoy*.

The Abby of *Boile*, in the County of *Roſcomon*, was Daughter to the Abby of *Mellifont*, of the ſame *Ciſtercian* Order.

The Abby of *Glan-gragh*, or of *Vale-Charity*, of the ſame *Ciſtercian* Order, in the County of *Down*, was Daughter to the Abby of *Imſlaunog*, or *Swiry*.

The Abby of *God's Yoak*, in the ſame County, and of the ſame Order, was Daughter to the Abby of *Holm-Cultram* in *England*.

The Abby of *Comerer*, or *Comber*, of the *Ciſtercian* Order, in the County of *Down*, was Daughter to the Abby of *Blancheland* in *England*.

The Abby of the *Iſland*, or of *Inis Curci*, in the ſame County, and of the ſame Order, was Daughter to the Abby of *Furnes* in *England*.

The Abby of *Aſrbo*, or of *Samaria*, of the ſame Order, in the County of *Tyrconnel*, was Daughter to the Abby of *Boile*.

The Abby of *Kilfothuir*, of the ſame Order, and in the ſame County, was Daughter to the Abby of *Samaria*.

Regular Houſes in Ireland, *which during the firſt Ages after their Foundation were both Abbies and Biſhopricks.*

THE Abby of *Cluain Dolcain*, of *Regular Canons*, in the County of *Dublin*, was likewiſe a Biſhoprick.

The

The Abby of *Glandeloure*, in the County of *Wicklow*, was alſo a Biſhoprick, which was afterwards united to the Archbiſhoprick of *Dublin*. St. *Kievin* was Abbat and Biſhop of this Place.

The Abby of *Fernes*, in the County of *Wexford*, whereof St. *Maidoc* was Abbat and Biſhop.

The Abby of *Louth*, where St. *Moctee* was Abbat and Biſhop.

The Abby of *Killachade Drumfoda* in the County of *Kilkenny*, was alſo a Biſhoprick.

The Abby of *Laghlin*, in the County of *Kildare*, where St *Lazerian*, or *Molaiſe*, was Abbat and Biſhop.

The Abby of *Kildare*, where St. *Aidus* was Abbat and Biſhop.

The Abby of *Seirg*, or *Seiger Keiran*, in the King's County, where St. *Kiaran* was Abbat and Biſhop.

The Abby of *Domnach-Padraig*, or *Raith-Airthir*, in *Eaſt-Meath*, was alſo a Biſhoprick erected by St. *Patrick*.

The Abby of *Danliag*, or *Duleeke* in *Eaſt-Meath*, was alſo a Biſhoprick erected by St. *Kenan*.

The Abby of *Clonard* in *Eaſt-Meath*, was alſo in all probability a Biſhoprick; becauſe St. *Finian*, who founded it, and reſided there, was a Biſhop.

The Abby of *Clunes*, or *Cluain-mac-nois*, in *Weſt-Meath*, where St. *Kiaran* was Abbat and Biſhop.

The Abby of *Fuerre*, or *Favoury*, in *Weſt-Meath*, was alſo a Biſhoprick.

The Abby of *Inis-finde*, in the County of *Longford*, where St. *Rioch*, Nephew to St. *Patrick*, was Abbat and Biſhop.

The Abby of *Ardache*, in the County of *Longford*, was alſo a Biſhoprick, erected by St. *Mell*, another Nephew to St. *Patrick*.

The Abby of *Liſmore*, in the County of *Waterford*, was alſo a Biſhoprick erected by St. *Carthage Mochuda*.

The Abby of *Roſs* in the County of *Cork*, was alſo a Biſhoprick, erected by St. *Fachnan*.

The Abby of *Iniſcatte*, or *Iniſcathaig*, in the County of *Limerick*, had St. *Senan* for its firſt Abbat, who was alſo Biſhop.

The Abby of *Aghavoa*, or *Achabo*, in the County of *Tiperary*, had St. *Canic* or *Kenny* for its firſt Abbat and Biſhop.

The Abby of *Emely*, in the County of *Tiperary*, was alſo a Biſhoprick erected by St. *Albeus*, and this Place was an Archbiſhoprick, before *Caſſel* obtain'd that Preheminence.

The Abby of *Roſcree*, in the County of *Tiperary*, had St. *Cronan* for its firſt Abbat and Biſhop.

The Abby of *Tuam*, in the Province of *Connaught*, was a Biſhoprick, and afterwards an Archbiſhoprick.

The Abby of *Clonfert*, in the County of *Galway*, had St. *Brendan* for its firſt Abbat and Biſhop.

The Abby of *Kilmac-dnach*, or of *Kimaculle*, in the County of *Galway*, was alſo a Biſhoprick, erected by St. *Colman*, the Son of *Duach*.

The Abbies of *Mayo*, and of *Inisbofinde*, were alſo Biſhopricks, erected by one St. *Colman*, the firſt of *Engliſh* Monks, and the latter of *Iriſh*.

The

The Abby of *Roſtomon* was alſo a Biſhoprick, afterwards united to that of *Elfin*.

The Abby of *Achadé-Connair*, or of *Achonri*, in the County of *Letrim*, was alſo a Biſhoprick.

The Abby of *Londonderry* was alſo a Biſhoprick, erected by St. *Colomb*, or St. *Colman*.

The Abby of *Glogher*, in the County of *Tyrone*, was alſo a Biſhoprick.

The Abby of St. *Peter* and St. *Paul*, of *Regular Canons*, founded at *Armagh*, by St. *Patrick*, was firſt a Biſhoprick, and then an Archbiſhoprick.

The Abby of *Clunes*, or of *Cloniſh*, in the County of *Monaghan*, was alſo a Biſhoprick, erected by St. *Tigernac*.

The Abby of *Kil-auxille*, in the Province of *Leinſter*, was alſo a Biſhoprick.

The Abby of *Kilskire*, in the County of *Meath*, was likewiſe a Biſhoprick.

The Abby of *Roſedele* in *Leinſter*, was alſo a Biſhoprick, and St. *Patrick* the Elder was Abbat and Biſhop there.

Ardcarne was an Abby and Biſhoprick in *Connaught*.

Deſer-Enguſs was another Abby and Biſhoprick.

Iniſmuge-Samh was in like manner an Abby and Biſhoprick.

Lugmagh was alſo an Abby and Biſhoprick.

ABBIES

ABBIES, *and* PRIORIES, *in* Ireland, *where there were formerly famous Schools or Colleges, beſides the Univerſity of* Dublin.

THE Abby of *Louth*, of *Regular Canons*, where St. *Moctee* the Founder taught, and where he had above 100 Biſhops, and 300 Prieſts for his Diſciples.

The Abby of St. *Ibar*, or *Ivore*, where that Saint was Profeſſor, in the fifth Century. This was a Place famous for Learning, and ſituated in the Iſland of *Beg-Eri*, or *Little Ireland*, on the Coaſt of the County of *Wexford*, and belong'd to the *Regular Canons*.

The Abby of *Clonard* in *Eaſt Meath* was one of the moſt renowned Schools, where St. *Finian*, one of the moſt learned *Iriſh* Saints, taught.

The Abby of *Rathene* in *Eaſt-Meath*, was a College, where St. *Carthage* was Profeſſor.

The Abby of *Liſmore* was afterwards a College, inſtead of *Rathene*; St. *Carthage* tranſlating his Monks thither.

The Abby of *Roſs* in the County of *Cork* was a College much reſorted to, St. *Fachnan* and St. *Brendan* having been Profeſſors there.

The Abby of *Bangor*, or *Banchor*, of *Regular Canons*, in the County of *Down*, was a College, where St. *Congal*, the Founder, taught.

The Abby of St. *Ninnidius*, in the Iſle of *Dam-Inis* in the Lake of *Erne*, or *Fermanagh*, was one of the ancienteſt Colleges in *Ireland*.

The

The Abby of St. *Mary* of *Port Pure*, which was at *Clonfert* in the County of *Galway*, was a College much reſorted to, where St. *Brendan* was Profeſſor.

The Abby of the Iſle of *Immay* on the Coaſt of *Galway*, was alſo a College, where St. *Fechin* taught.

The Abby of *Fourre* was alſo a College, erected there in like manner by St. *Fechin*.

Regular Houſes in Ireland, *which were united to others.*

THERE was a Priory of *Regular Canons* at the Gates of *Dublin*, founded in the Year 1219, which was afterwards united to the Abby of St. *Thomas* at *Dublin*, of the Congregation of St. *Victor*, by King *Henry* the ſecond, Founder of that Abby.

The Hoſpital of St. *John Baptiſt* in the Town of *Rathoy*, in the County of *Kerry* in *Munſter*, was united to a Priory of *Regular Canons* in the ſame Town.

The Cell of *Ardcarne* in *Mayo*, and that of *Iniſmean* in *Roſcomon*, both of the Order of St. *Benedict*, were united to the Nunnery of the ſame Order at *Kilcruenata* in the County of *Galway*, which was call'd *Caſta Sylva*, or *Chaſt Wood*.

The Black Priory of St. *Andrew*, in the Peninſula, or rather the Iſles of *Ardes*, in the County of *Down*, of the Order of St. *Benedict*, was united to the Archbiſhoprick of *Armagh*.

The

The Priory of *Stokes*, of the ſame Order, and in the ſame County, was alſo united to the Archbiſhoprick of *Armagh*.

The Abby of *God's Vale* of *Kilkenny*, or of *Kilkenny* in *Cork*, of the *Ciſtercian* Order, was united to that of *Douske* of the ſame Order.

The Abby of *Feal* or *Felick*, of the *Ciſtercian* Order, in *Limerick*, and which was afterwards no more than a Cell, was as ſuch united to the Abby of *Nenay*, or *Magy*, of the ſame Order, and in the ſame County.

The Rectory of *Idermade* was united to the Abby of *Knock-moy*, of the *Ciſtercian* Order, in the County of *Galway*.

The Cell of *Clare*, of the *Ciſtercian* Order, in the County of *Mayo*, was united to the ſame Abby of *Knock-moy*.

The Cell of *Taurin* of *Fourre*, was by the Parliament of *Ireland* united to the Abby of St. *Fechin*, of the ſame Place, and of the Order of *Regular Canons*.

The Abby of *Hilfothuir*, of the *Ciſtercian* Order, in the County of *Tyrconnel*, was united to that of *Samary*, of the ſame Order, and in the ſame County.

Regular

Regular Houſes in Ireland, *that were remov'd from one Place to another.*

THE Abby of *Holm Patrick*, or *Port Patrick*, of *Regular Canons*, founded by King *Sitricus*, was firſt in the Iſle of *Inis-Patrick* or St. *Patrick*'s Iſle, on the Coaſt of *Leinſter*, between *Dublin* and *Droghedagh*.

The Abby of *Rathene*, of *Regular Canons* in *Eaſt-Meath*, was by St. *Carthage* tranſlated to *Liſmore* in *Waterford*, where he ſettled with all his Monks, having been expell'd *Rathene*.

The Abby or Priory of *Mount St. Michael* of *Regular Canons* in the County of *Kerry*, was at firſt in the Iſles of *Sceleghes*, which are on the Coaſts of that County, and at a Place call'd *Balline-Schelig*, whence it was tranſlated to the Continent.

The Abby of St. *Hilarius* of *Corball*, or of *Kilbores*, of *Regular Canons*, in the County of *Tiperary*, and on the Bank of the Lake of *Derg*, was formerly in an Iſland in the ſame Lake, call'd *Inſchine-meo*, or the Iſland of the Living.

The Abby or Priory of *Iniſmacnerin*, in an Iſland in the Bog of *Alyne*, in the County of *Roſcomon*, of the Order of *Regular Canons*, was afterwards tranſlated to *Boyle*, in the ſame County.

The only Houſe of *Trinitarians* in *Ireland*, was according to ſome at *Atdare*, in the County of *Limerick*, and according to others at *Athacia*, or *Athaſ-*

Athaſſel, in the County of *Tiperary*; and it may be ſaid it is probable the Difficulty ariſes from its being tranſlated from the one Place to the other.

The Abby of *Wal. S. Saviour* of *Douske*, in the County of *Kilkenny*, of the *Ciſtercian* Order, was firſt at *Loghmore*, afterwards at *Kilkenny*, then at *Anagh-more*, and laſtly at *Douske*.

The Abby of *Boyle* in the County of *Roſcemon*, of the *Ciſtercian* Order, was firſt founded at *Grellech*, next at *Dum-Conald*, then at *Buinfuin*, and laſtly at *Boyle*.

The Abby of *Inis*, or *Iniſcarri*, of the *Ciſtercian* Order, was firſt at *Carrig*, I know not whether it were not *Carrickfergus*.

Regular Houſes in Ireland, *which were oblig'd to change their Name or their Order.*

THE Cathedral of the *Holy Trinity* at *Dublin* was chang'd into a Priory of *Regular Canons*, in the Year 1058, by *Laurence* Archbiſhop of *Dublin*, having been till then a Secular Priory.

The Priory of *Roſs* in the County of *Wexford*, call'd *Roſs-mac-treon*, of *Regular Canons*, was converted in to an Abby of *Ciſtercians*, under the Title of St. *Euin* of *Roſsglaſs*.

The Priory of *Kels* in the County of *Kilkenny*, of *Regular Canons*, before call'd St. *Keran*, was afterwards nam'd of St. *Mary*, or our Lady of *Kenlis*.

The Abby of *Barri* in the City of *Cork*, in *Munſter*, was call'd the Abby of *Gilles*, becauſe a famous Abbat of that Houſe was call'd *Gill-eda*, but the Title of it was St. *John Baptiſt*.

The

The Priory of *Ruiw-duim*, formerly *Raindubain*, of *Regular Canons* in the County of *Galway*, was afterwards converted into an Hoſpital dedicated to St. *John Baptiſt*.

The Priory of *Iniſmaenerin* in the County of *Roſcomon*, of the Order of *Regular Canons*, was converted into the Abby of *Boyle* of the *Ciſtercian* Order, in the ſame County.

The Abby of *Bancbor* of *Regular Canons* in the County of *Down* was call'd the *Vale of Angels*, before St. *Malachy* had there built the beautiful Choir, from which that Abby afterwards took its Name.

The Priory of St. *Wolſtan* of *Regular Canons* of St. *Victor*, in the County of *Kildare*, was commonly call'd by the Name of *Scala-cœli*, but St. *Wolſtan*'s was its true Title.

The Priory and Hoſpital intitul'd of the *Bear*, which was at the Gate of *Drogbedagh*, and of the Order of *Regular Canons*, was given to the Order of the *Holy Croſs*, or the *Crouched-Friers*.

The Abby of our *Lady* at *Ouſtimanby* in *Dublin*, which firſt belong'd to the *Benedictins*, was afterwards given to the *Ciſtercians*.

The Abby of *Benedictins* in the Town of *Caſſel* was given to the *Bernardins*.

The Cathedral Church of the *Holy Trinity*, in the City of *Down*, was ſerv'd by *Secular Canons*, whom an Earl of *Ulſter* turn'd out to put in *Benedictins*. He alſo chang'd the Title of the *Holy Trinity* into that of St. *Benedict*.

The Monaſtery of the *Dominicans* at *Dublin*, had before belong'd to the *Ciſtercian* Order, and for that reaſon the Religious Men in it paid a Yearly Acknowledgment to the *Bernardins*.

The

The Monaſtery of *Dominicans* at *Clomin* in the County of *Wexford*, had before belong'd to the *Auguſtinians*.

One *Jordan* of *Eſſex*, an *Engliſh* Nobleman, turn'd the *Franciſcans* out of the Monaſtery of *Athletune* in the County of *Mayo* to put *Dominicans* into it.

The Monaſtery of *Burgokere*, or *Burgofiore*, had been taken from the *Carmelites* by the *Auguſtinians*.

A Geographical Table of all the Monaſteries of Monks, Friers, and Nuns of ſeveral Orders that were in Ireland.

In the Province of *LEINSTER*.

In the County of *DUBLIN*.

AT *Dublin*, the Capital of the Kingdom, there was an Abby of *Regular Canons* of St. *Victor*; an Abby of *Bernardins*, which had been before of *Benedictins*; three Priories of *Regular Canons* of St. *Auguſtin*; one Priory and Hoſpital of *Crouched Friers*; the Commandery of *Clontarf* of the Knights of St. *John of Jeruſalem*; two Abbies of *Regular Canoneſſes* of St. *Auguſtin*; one Monaſtery of *Dominicans*, or *Friers Preachers*; one of *Franciſcans*; one of *Auguſtinians*; and one of *Carmelites*; in all thirteen Houſes of Regulars.

At *Kilmainam* near *Dublin* was the great Priory of the Knights of St. *John of Jeruſalem* in *Ireland*.

At *Kilcuillen*, *Franciſcans*, *Obſervants*.

In the Iſland call'd *Ireland's Eye*, was an ancient Abby of *Regular Canons*.

Druim-

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Druim-mac-ubia, *Cluaindolcain*, *Teg-ſacra*, and *Seard*, were formerly Houſes of *Regular Canons*.

In the County of *LOUTH*.

AT *Droghedagh*, an Houſe of *Regular Canons*, three of *Crouched Friers*; as alſo *Dominicans*, *Franciſcans*, *Auguſtinians*, and *Carmelites*; in all, eight Houſes of Regulars.

At *Louth*, three Houſes of *Regular Canons*, among which that of *Knock* was without the Town.

At *Ardee*, or *Atherdee*, *Crouched Friers* and *Carmelites*.

At *Dundalk*, *Crouched Friers* and *Franciſcans*.

At *Carlingford*, *Dominicans*.

At *Mell*, or *Mellifont*, a famous Abby of *Bernardins*.

At *Kilſaran*, a Commandery of the Knights of *St. John of Jeruſalem*.

At *Termonfeeban*, a Monaſtery of *Auguſtinians*.

At *Fochard*, an Abby of *Regular Canoneſſes*.

In the County of *WICKLOW*.

AT *Wicklow* there were *Franciſcans*.

At *Arklo*, *Bernardins* and *Dominicans*.

At *Baltinglaſs*, an Abby of *Bernardins*.

Glandeloure and *Druimchain* had anciently been Houſes of *Regular Canons*.

In the County of *WEXFORD.*

AT *Wexford*, a great Priory of the Knights of St. *John of Jeruſalem*, a Priory of *Regular Canons*, and a Monaſtery of *Franciſcans.*

At *Fernes*, *Regular Canons.*

At *Roſspont*, *Crouched Friers*, *Franciſcans*, *Auguſtinians*, and one Houſe of *Regular Canons.*

At *Iniſcorthy*, Canons of St. *Victor*, and *Franciſcans.*

At *Dumbrothy*, an Abby of *Bernardins.*

At *Glaſcarick*, *Benedictins.*

At *Down*, *Regular Canons.*

At *Tintern*, an Abby of *Bernardins.*

At *Kilclogan*, a Commandery of the Knights of St. *John of Jeruſalem.*

At *Clomin*, *Auguſtinians* and *Dominicans.*

At *Horeton*, *Carmelites.*

At St. *Saviour*, *Bernardins.*

In the Iſland of *Beg-Eri*, or *Little Ireland*, there was an ancient Houſe of *Regular Canons.*

Imberdavile, *Cluentmor*, *Seambotha*, *Ardlabran*, *Fuin-moch*, *Camros*, *Fotherde*, and *Maghermuidhe* were formerly Houſes of *Regular Canons.*

In the County of *KILKENNY.*

AT *Killenny*, a Priory and an Hoſpital of *Regular Canons*, *Dominicans* and *Franciſcans.*

At *Kels*, or *Kenlis*, a Priory of *Regular Canons.*

At *Inis-Tiok*, another Priory of *Regular Canons.*

At *Fert-ne-geroch*, another Priory of *Regular Canons.*

At

At *Douske*,
At *Gray*, or *Geripont*,
And at *God's Vale*, or *Geripont*, } *Bernardins.*
At *Roſs-Ibarcan*, *Dominicans.*
At *Calane*, *Auguſtinians.*
At *Knoctopher*, *Carmelites.*
At *Kilelobin*, or *Beauport*, *Regular Canoneſſes.*
Fedhuin, *Killachade-drumfoda*, *Kilmanach*, and *Enachthruin*, were anciently Abbies of *Regular Canons.*

In the County of *CATERLAGH.*

AT *Laglin*, *Franciſcans*, *Carmelites*, and an ancient Abby of *Regular Canons*, which was the Cathedral.

At *Killergy*, a Commandery of the Knights of St. *John of Jeruſalem.*

At *Ataldy*, a Monaſtery of *Regular Canons.*
At *Tully-ſelin*, or *Feleghe*, *Auguſtinians.*

In the County of *KILDARE.*

AT *Kildare* the Cathedral was formerly an Abby of *Regular Canons*, there was alſo an Abby of Nuns of the Order of St. *Brigit*, and Houſes of *Franciſcans* and *Carmelites.*

At *Naaz*, a Priory of *Regular Canons*, *Dominicans* and *Auguſtinians.*

At *Athies*, *Crouched Friers* and *Dominicans.*

At *Conal*, a Priory of *Regular Canons.*

At *Kilcullen*, another Priory of the ſame Order.

St. *Wolſtan* was a Priory of *Regular Canons* of St. *Victor.*

Roſs-Glaſs, an Abby of *Benedictins*.

At *Caſtledermot*, *Crouched-Friers* and *Franciſcans*.

Kilbed, *Kilheal* and *Tully* were three Commanderies of the Knights of St. *John of Jeruſalem*.

At *Graneg*, a Monaſtery of *Auguſtinians*, and another of *Benedictins*.

At *Timolinbeg*, an Abby of *Canoneſſes*.

At *Clane*, *Franciſcans*.

At *Cloncuny*, *Carmelites*.

At *Kilruſh* was a Cell belonging to the Order of *Regular Canons*.

Kilcoemdin and *Cluaim-Dank* were two ancient Houſes of *Regular Canons*.

In the *KING*'s *COUNTY*.

Saigerkairan, *Durrogh*, or *Dermagh*, *Galen* and *Linall* were Abbies of *Regular Canons*.

At *Killeighe* was a Priory of *Regular Canons*, a Monaſtery of *Auguſtinians*, and one of *Franciſcans*.

At *Fegris*, or *Totemoy*, *Franciſcans*.

At *Kilmarmick*, *Carmelites*.

Dairmore, *Kil-Abbain*, *Lietmore*, and *Cluainmor* were ancient Houſes of *Regular Canons*.

In the *QUEEN*'s *COUNTY*.

AT *Agmacart* was a Priory of *Regular Canons* of St. *Auguſtin*.

Lein was an Abby of *Bernardins*.

At *Aghavoa*, *Dominicans*.

At

At *Stradbally* and *Moitut*, *Franciſcans*.

In the Town of *Clonfert*, and at *Glean Uſten*, there had been ancient Abbies of *Regular Canons*.

In the County of *EAST-MEATH*.

AT *Trim*, an Houſe of *Regular Canons*, *Dominicans*, *Carmelites* and *Franciſcans*.

At *Newtown*, oppoſite to *Trim*, on the other ſide of the River, was a Priory of *Regular Canons* of St. *Victor*, and an Houſe of *Crouched Friers*.

At *Navan*, at *Duleeke* and at *Clonard*, *Regular Canons*.

At *Beaubec*, or *Bectif*, there were Abbies of *Bernardins*.

At *Kilmainam-Beg*, and *Kilmainam-Wood*, were Commanderies of St. *John of Jeruſalem*.

At *Kels*, or *Kenlis*, were two Priories, the one of *Regular Canons*, the other of *Crouched Friers*.

At *Odder*, at *Liſmullen* and at *Clonard* there were Monaſteries of *Regular Canoneſſes*.

At *Damliag* and at *Colpe* there were Cells of the Order of *Regular Canons*.

At *Slane*, an Houſe of the third Order of St. *Francis*.

At *Scrine*, *Auguſtinians*.

At *Athboy*, *Carmelites*.

Teg-Sirce, *Kilchoc*, and *Killain* were once Nunneries of *Regular Canoneſſes*.

Ardbrecan, *Domnag-Padraig*, *Cluain-fode*, *Birre-Cluain*, *Ednach*, *Rath-Edha*, and *Cluan-mac-nois* were anciently Abbies of *Regular Canons*.

In the County of *WESTMEATH.*

AT *Molingar* there were *Regular Canons* and *Dominicans.*

At *Fourre*, and at *Triſternagh*, *Regular Canons.*

At *Kilbegain* an Abby of *Bernardins*, and an ancient Houſe of *Regular Canons.*

At *Kilkenny Weſt* a Priory of *Crouched Friers.*

At *Ballimore* or *Plary* there were *Premonſtratenſes* and *Bernardins.*

At *Multifernan*, and at the Eaſt ſide of the Town of *Athlone*, there were *Franciſcans.*

At *Ardnecran*, *Carmelites.*

At *Kilmichael*, an Houſe of the third Order of St. *Francis.*

Rathene, *Tibrada*, *Drum-cuillin*, and *Kil-Abbain* were formerly Houſes of *Regular Canons.*

In the County of *LONGFORD.*

AT *Longford* there were *Dominicans.*

The Cathedral at *Ardagh* was formerly ſerv'd by *Regular Canons.*

In the *Holy Iſland*, or of *All Saints*, in that of *Inisbofinde*, and in that of *Iniſclotran*, all of them in the Iſle of *Ree*, there were *Regular Canons.*

There were alſo of them at *Iniſmore*, or the great Iſland, in the Logh of *Gawna.*

At *Derg* there was likewiſe a Priory of *Regular Canons.*

At *Showol*, and at *Granard*, or *Lerha*, were Abbies of *Bernardins.*

At

At *Ballineſagard*, an Houſe of the third Order of St. *Francis*.

At *Ardagh*, and at *Ballegruairy*, *Franciſcans*.

Cluain-Bronad and *Druimcheo* were formerly Nunneries of *Regular Canoneſſes*.

At *Angin* and at *Kilmodain* there had been ancient Abbies of *Regular Canons*.

In the Province of *MUNSTER*.

In the County of *WATERFORD*.

AT *Waterford*, the Capital of the County, a Priory of *Benedictins*, another of *Canons* of St. *Victor*, and Houſes of *Dominicans* and *Franciſcans*.

At *Mothil* there were *Regular Canons*.

At *Molanne*, or the Iſland of *Molanſide*, there were alſo *Regular Canons*.

At *Kilbarri*, *Kilure* and *Crooke* were Commanderies of St. *John of Jeruſalm*.

At *Dungarvan*, *Auguſtinians*; it is doubtful whether there were any at *Waterford*, *Liſmore* and *Ardmore*.

At little *Karick*, *Franciſcans*.

At *Liſmore*, *Glaſs-more*, *Ardne-Darinis* and *Ardimore* there were ancient Abbies of *Regular Canons*.

In the County of *CORK*.

AT *Cork*, the Capital of the County, there were *Regular Canons*, *Dominicans*, *Franciſcans* and *Auguſtinians*.

At *Kinſale*, *Carmelites*.

At *Youghil*, *Dominicans*, *Auguſtinians* and *Franciſcans*.

At *Roſs*, *Regular Canons*, *Franciſcans* and *Auguſtinians*.

At *Fermoy*, or *Balingrodegh*, there were *Regular Canons* of St. *Victor*.

At *Mawr*, *Fermoy*, *Tracton*, *Glandy*, and *Cherre* there were *Bernardins*.

At *Ballibeg*, *Regular Canons* of St. *Auguſtin*.

At *Morn*, or *Ballemony*, a Commandery of St. *John of Jeruſalem*.

At *Butavant*, *Temolag*, *Bantry*, *Caſtlelean*, *Inishirçan* and *Kilcre* there were *Franciſcans*.

At *Glanore*, *Dominicans*.

At *Belemac-endan*, a Nunnery of the Order of St. *Auguſtin*.

At *Cloney*, and at *Caſtleconnel*, *Auguſtinians*.

At *Kinſale*, *Enach-mid-Brenin*, *Tulagmin*, *Cluain-Irard*, *Cluain-finglaſs*, *Briggoban*, and *Kiluamarban* there were anciently *Regular Canons*.

At *Huſneagh*, or *Berrag*, *Kilkere*, *Kilchuana*, *Cluain-chedrail*, and *Cell-Achad-Conchin* there were ancient Nunneries of *Regular Canoneſſes*.

In the County of *KERRY*.

AT *Ardart*, or *Ardfert*, *Franciſcans*.

At *Traylies*, *Dominicans*.

At *Mount* St. *Michael*, *Killeghe*, *Rathoy* and *Inisfallen* there were *Regular Canons*.

At *Oderney*, or *Kyrie-eleyſon*, *Bernardins*.

At *Irrialag*, *Franciſcans*.

At *Lixlaghtein*, *Obſervants* of St. *Francis*.

At *Killeghe*, *Auguſtinians*.

In

In the County of *CLARE.*

AT *Clare*, and in the Iſles of *Canons*, there were *Regular Canons.*

At *Corcamer*, *Bernardins.*

At *Kiloen*, a Nunnery of *Auguſtinians.*

At *Kinch*, or *Inchequin*, and at *Inis-clan-ruada*, *Franciſcans.*

At *Iniſkeltran* and at *Iniſlua* there were anciently *Regular Canons.*

In the County of *LIMERICK.*

AT *Limerick*, *Regular Canons*, *Auguſtinians*, *Dominicans*, *Franciſcans*, and Nuns of St. *Auguſtin.*

At *Rathkele*, *Regular Canons.*

At *Woney* and at *Nenay* there were *Bernardins.*

At *Kilſane* and at *Feal* there were Cells of the *Ciſtercian* Order, which had been Abbies when firſt founded.

At *Any*, a Commandery of St. *John* of *Jeruſalem* and *Auguſtinians.*

At *Kilmallock*, and *Ballinegale*, *Dominicans.*

At *Atdare*, or at *Athaſſel*, *Trinitarians*, and *Obſervants* of St. *Francis.*

At *Asketine* and at *Ghir*, *Franciſcans.*

At *Kilſane*, *Franciſcans*, and an *Auguſtinian* Nunnery.

At *Kilmallock* and *Atdare*, *Auguſtinians.*

At *Iniskalte* and *Kilmallock*, *Regular Canons* in ancient Times.

In

In the County of *TIPERARY.*

AT *Caſhel* there were firſt *Benedictins*, afterwards *Bernardins*, *Dominicans* and *Franciſcans*.

At *Athaſſel*, *Regular Canons* and *Trinitarians*.

At *Cahir*, *Regular Canons*.

At *Lurchoe*, *Regular Canons* and *Dominicans*.

At *Corbal* and at *Thome*, *Regular Canons*.

At *Kilcumin* and at *Tyrdaglas*, *Benedictins*.

At *Holy Croſs*, at *Kilcoul* or *Albicamp*, and at *Iniſlannog*, *Bernardins*.

At *Nenagh*, *Regular Canons* and *Franciſcans*.

At *Carrick*, *Regular Canons*.

At *Roch Swiny*, a Nunnery of *Poor Clares*.

At *Clonaul*, a Commandery of St. *John of Jeruſalem*.

At *Ardfinan*, *Roſcree*, *Galbally*, *Killine-nallag*, and *Annag*, *Franciſcans*.

At *Moylagh*, an *Auguſtinian* Nunnery.

At *Tiperary*, at *Inſchinemeo*, and at *Fetherde*, *Auguſtinians*.

At *Thurles*, *Carmelites*.

At *Clonmel*, *Dominicans* and *Franciſcans*.

At *Aghavoa*, *Glaſſmore*, *Emely*, *Achad ur*, *Ardfinan*, *Roſcree*, *Cluain-Combrain*, and *Deſert-Tola* there were in ancient Times *Regular Canons*.

In the Province of *CONNAUGHT.*
In the County of *GALWAY.*

AT *Galway*, *Dominicans*, *Franciſcans* and *Auguſtinians*.

In

In the great Iſle of *Aran*, which is at the Mouth of the Bay of *Galway*, there was a famous Abby of *Regular Canons*, and a Monaſtery of *Franciſcans*.

At *Clonfert* or *Clonefort*, two Houſes of *Regular Canons*.

At *Enaghdown*, one Houſe of *Premonſtratenſes*, a Nunnery of *Regular Canoneſſes* (where St. *Brendan*'s Siſter was the firſt Abbeſs) alſo an Houſe of *Franciſcans*.

At *Toam*, an Abby of *Premonſtratenſes*, a Priory of *Crouched Friers*, and one of *Auguſtinians*.

At *Kilmacule*, *Kilmacduagh*, *Aghrim*, *Cluontoskir*, and *Ogormorgan*, *Regular Canons*.

At *Knockmoy*, *Bernardins*.

At *Kilcreunata*, a Nunnery of *Auguſtinians*.

At *Kilnalekin*, a Commandery of St. *John* of *Jeruſalem*.

At *Athenree* and at *Portumne*, *Dominicans*.

At *Clere*, *Roſs-Trayly*, *Kilconel*, *Kilnalekin*, *Boilean-ghlair*, *Melick* and *Slenſancogh*, *Franciſcans*.

At *Roſſerelly* and at *Athenree*, *Obſervants* of St. *Francis*.

At *Dunmore* and *Tumbeol*, *Auguſtinians*.

At *Balline-hind*, *Burgokere*, or *Burgeſlore*, *Creuabane*, *Kaltranepalice*, and near *Logh Reagh*, *Carmelites*.

At *Clonkerkerril*, *Kilcarbain*, *Theaſaſſon-beag*, *Kiltullagh*, *Kilboug*, *Templemoile*, and *Cewlevernogh*, Houſes of the third Order of St. *Francis*.

Inis-mac-cuin, *Rumduin*, *Magee*, *Cluainfois*, *Cellcuana*, and *Kilchenail*, were formerly Houſes of *Regular Canons*.

In

In the County of *MAYO.*

AT *Mayo*, *Regular Canons*, *Obſervants* of St. *Francis*, and a Monaſtery of *Benedictins.*

At *Inisbofinde*, *Templegerald*, *Balintober*, *Cong*, *Annagh*, and *Croſs*, were *Regular Canons.*

At *Ardcarne*, a Cell of *Benedictins.*

At *Orlare*, *Beriſſol*, *Strade*, or *Srade*, and *Rathbran*, *Dominicans.*

At *Ballimrobe*, *Boriſcara*, *Babahannes*, *Benfade*, *Inſtuamor*, *Eurb* and *Murisk*, *Auguſtinians.*

At *Bogmeynen*, *Franciſcans.*

At *Balinſmale*, *Carmelites.*

At *Roſſcrick*, an Houſe of the third Order of St. *Francis.*

In the Iſle of *Clere* there was an Abby or a Cell of *Bernardins.*

In the County of *SLIGO.*

AT *Sligo*, *Knock-more*, and *Ballindown*, *Dominicans.*

At *Aſtudare*, *Egbrois*, and *Keras* or *Kilmalin*, *Regular Canons.*

At *Theach Temple*, a Commandery of St. *John of Jeruſalem.*

At *Ardnare*, *Baliſdare*, and *Benada*, *Auguſtinians.*

At *Kilamoy* or *Athmoy*, and at *Hilras*, Cells of *Premonſtratenſes.*

At *Ballimot* and at *Court* the third Order of St. *Francis.*

Bilefechin and *Kilnamanagh* were anciently Houſes of *Regular Canons.*

In

In the County of *ROSCOMON.*

AT *Roſcomon*, *Clonſhanvil*, *Knockvicar*, *Tuilsk* and *Towemone*, *Dominicans.*

At *Cluontuoski*, *Iniſmacnerin*, *Dhoran*, *Kilmore*, and *Iniſmore*, *Regular Canons.*

At *Athlone* and *Boyle*, *Bernardins.*

At *Roſcomon*, *Elphin*, and *Bealanany*, *Franciſcans.*

In the Iſland of the *Holy Trinity* of *Lougkee*, *Premonſtratenſes.*

At *Athlone*, *Benedictins*, and perhaps *Auguſtinians.*

At *Randon*, or *Teacon*, *Crouched Friers.*

At *Kilorage* and at *Tegnaningean*, Nunneries of *Regular Canoneſſes.*

At *Clorahan*, the third Order of St. *Francis.*

At *Roſcomon*, *Eadardruim*, *Kilmacmogium*, *Bull*, and *Cluain-Cairpe*, there were formerly *Regular Canons.*

In the County of *LETRIM.*

AT *Mohil*, or *Moethal*, and at *Memedrocand* there were *Regular Canons.*

At *Cruleagh*, or *Balliruargh*, *Obſervants* of St. *Francis.*

At *Cuivilleagh*, the third Order of St. *Francis.*

At *Achade-Connair*, or *Athewry*, now a Biſhoprick, was formerly an Abby of *Regular Canons.*

In the Province of *ULSTER.*

In the County of *DOWN.*

AT *Down Benedictins*, *Bernardins*, *Regular Canons*, *Crouched Friers* and *Franciſcans*

At

At *Banchor*, *Movill*, *Sabal*, and *Toberglory*, *Regular Canons*.

At *Newry*, *Glangragh*, or the *Vale of Charity*, *Inis*, or the Iſle, *Leig*, and *Comber*, or *Comerer*, *Bernardins*.

At *Nedderum*, and in the Peninſula of *Ardes*, *Benedictins*.

In the ſame Peninſula of *Ardes*, a Commandery of St. *John of Jeruſalem*.

At *Newtown* and *Gaul*, *Dominicans*.

At *Ardioniſe*, *Franciſcans*.

At *Holywood*, the third Order of St. *Francis*.

At *Dromore*, and at *Cambos*, there were anciently Houſes of *Regular Canons*.

In the County of *ANTRIM*.

AT *Knockfergus*, *Franciſcans*.

At *Muckmor*, or *Logan*, and at *Kells*, or *Diſert*, *Regular Canons*.

At *Goodborn*, or *Woodborn*, *Premonſtratenſes*.

At *Ardimur*, *Benedictins*.

At *Invert*, *Bunamargy*, *Maſſevin*, *Limbeg* and *Glanerme*, the Third Order of St. *Francis*.

Kilbodain, *Achad-dugtaigh*, *Teg-dagoba*, *Raclin*, and *Lann*, were anciently Houſes of *Regular Canons*.

In the County of *LONDONDERRY*.

AT *Londonderry*, *Regular Canons*, an *Auguſtinian* Nunnery, one Houſe of *Benedictins*, and one of *Dominicans*.

At *Moycoſcain*, *Bernardins*.

At *Dungevin*, *Regular Canons*.

At *Colrain*, *Dominicans*.

Crag, *Fathene*, *Butchonois*, and *Machile* once belong'd to the *Regular Canons*.

In

In the County of *DONEGAL*,

IN the Iſle of St. *Dabeoce*, where St. *Patrick's* Purgatory was, were *Regular Canons*.

At *Donegal*, *Obſervants of St. Francis*.

At *Aſrho*, or *Samaria*, and at *Flilfothuir*, *Bernardins*.

At *Kilmacrenan*, *Balleghan*, and *Ballimac-Swine*, *Franciſcans*.

At *Calebeg*, *Mageribeg*, *Kil-o-donel* and *Fanegaragh*, the Third Order of St. *Francis*.

At *Rathmullian*, *Carmelites*.

At *Iniſcoel*, *Congbail* and *Kilmacnerin*, were ancient Houſes of *Regular Canons*.

In the County of *FERMANAGH*.

AT *Liſgavail* or *Liſgool*, on the Bank of *Logh Erne*, were *Regular Canons*, who ſettled there in the Year 1106; there were alſo *Franciſcans*.

At *Deveniſh*, or *Dam-Inis*, in *Logh Erne*, were *Regular Canons*.

Cluain-Inis, and *Iniſmuighe-Samh*, belong'd once to the *Regular Canons*.

In the County of *TYRONE*.

AT *Clogher*, *Regular Canons*, and perhaps *Auguſtinians* alſo.

At *Dungannon*, *Omey*, *Ballineſagard*, *Corock*, *Puble*, and *Gervakerin*, the Third Order of St. *Francis*.

At *Druimthome* was anciently an Houſe of *Regular Canons*

Cluain

Cluain-Dubhain was alſo an ancient Monaſtery of *Regular Canons.*

In the County of *ARMAGH.*

AT *Armagh*, *Regular Canons*, *Benedictins*, *Franciſcans*, and two Nunneries, the one *Canoneſſes*, the other of the Order of St. *Brigit.*

At *Kilſleve*, a Nunnery of *Canoneſſes*, and one of the Third Order of St. *Francis.*

At *Stradhail-loyſe*, *Franciſcans.*

At *Cluain-finchol* and at *Liſmore* were ancient Abbies of *Regular Canons.*

In the County of *MONAGHAN.*

AT *Clunes*, or *Cluain-Eois*, *Regular Canons.*

At *Muknay*, and at *Cluain-Eoaris*, were anciently Houſes of *Regular Canons.*

In the County of *CAVAN.*

AT *Cavan*, *Franciſcans*, and afterwards *Obſervants of St. Francis.*

At *Drumlahan*, *Regular Canons.*

In the Iſland of the *Holy Trinity*, *Premonſtratenſes.*

At *Kilmore*, *Auguſtinians.*

Doremell was an ancient Nunnery of *Canoneſſes.*

INDEX.

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THE

INDEX.

Note that R. C. S. A. signifies *Regular Canons* of St. *Auguſtin*; R. C. S. V. is *Regular Canons* of St. *Victor*; S. J. J. Knights of St. *John of Jeruſalem*; C. F. *Crouched Friers*; B. *Benedictins*; P. *Premonſtratenſes*; Ci. *Ciſtercians*; D. *Dominicans*; F. *Franciſcans*; O. *Obſervants*; A. F. *Auſtin Friers*; Ca. *Carmelites*; T. O. the *Third Order* of St. *Francis*.

A.

Abbats that ſate in Parliament, Page 393
Abbies that were Biſhopricks, 406
Abbies that were Colleges, 410
Aboy, C. 338
Achad-ur, R. C. S. A. 68
Achad Dugtaig, R. C. S. A. 100
Achmacart, R. C. S. A. 31
Aghavoa, D. 219
Aghavoa, R. C. S. A. 66
Aghlin, Ca. 337
Aghrim, R. C. S. A. 178
Ahacortenſis, A. F. 316
All Saints Dublin, R. C. S. A. 7
Angin, R. C. S. A. 50
Annagh, R. C. S. A. 86
Any, R. C. S. A. 124
Any, A. F. 324
Ardagh, R. C. S. A. 52
Ardagh, F. 260
Ardare, O. 293
Ardart, F. 270
Ardbrecan, R. C. S. A. 34
Ardcane, B. 155
Archer, A. F. 317
Ardee, C. F. 148
Ardes, S. J. J. 132
Ardes, B. 159
Ardfinan, F. 277
Ardfinan, R. C. S. A. 68
Ardimore, R. C. S. A. 55
Ardimore, A. F. 321
Ardinice, F. 284
Ardlabran, R. C. S. A. 16
Ardnare, A. F. 330
Ardne Darinis, R. C. S. A. 55
Ardoilen, R. C. S. A. 75
Ardrecran, Ca. 338
Arklo, Ci. 171
Arklo, D. 216
Armagh, R. C. S. A. 110
Armagh, B. 165
Armagh, F. 287
Armagh, Canoneſſes, 348
Armagh, Brigittins. 356

INDEX.

Arran Iſle, R. C. S. A. 76
Arran Iſle, F. 279
Arroaſia, Houſes of that Order. 398
Asketin, F. 274
Aſſudare, R. C. S. A. 87
Atdare, C. F. 150
Atdare, A. F. 324
Athald, Canoneſſes. 343
Athaſſel, R. C. S. A. 67
Athenree, D. 224
Athenree, R. C. S. A. 92
Atherdee, Ca. 336
Athies, C. F. 145
Athies, D. 219
Athlane, B. 156
Athlethane, F. 282
Athlone, F. 257
Auſtin Friers, 306
Auſtin Nuns. 350

B.

Baleanany, F. 283
Baleguarcy, F. 261
Balemac Edan, A. Nuns. 352
Balinegal, D 230
Balinemony, S. J. J. 137
Balinevolenſis, P. 140
Balingrodegh, R. C. S. V. 125
Ball, R. C. S. A. 91
Balleghan, F. 286
Ballibeg, R. C. S. A. 58
Ballimacſwine, F. 285
Ballimore, C. 183
Ballimore, C. Nuns. 357
Ballimot, T. O. 304
Balline Sagard, T. O. 299
Balline Sagard, O. 301
Ballindown, D. 226
Ballinrobe, A. F. 327
Ballintober, R. C. S. A. 85
Baltibogan, R. C. S. A. 36
Baltinglaſs, Ci. 171
Banchor, R. C. S. A. 93
Banchor, T. O. 300
Bantre, F. 268
Bectif, Ci. 181
Beg-Eri, R. C. S. A. 17
Belbec, Ci. 182
Bellaſamenſis, A. F. 329
Benada, A F. 330
Benedictin Monks. 150
Benedictin Nuns. 356
Bile Fechin, R. C. S. A. 87
Birre, R. C. S. A. 37
Bogmoynen, F. 282
Boilean-Claire, F. 281
Boriſcar, A. F. 318
Boriſol, D. 225
Botchonais, R. C. S. A. 104
Boyle, Ci. 196
Brenin, R. C. S. A. 57
Brigoban, R. C. S. A. 59
St. *Brigit's* Life and Order. 368
Brigittines. 354
Bunamargis, O. 300
Butaval, F. 267

C.

Cabir Duneſh, R. C. S. A. 70
Cullan, A. F. 317
Cambot, R. C. S. A. 100
Camros, R. C. S. A. 17
Capucins, 305
Carickfergus, F. 284
Carlingford, D. 217
Carmelites, 333
Carrick, R. C. S. A. 71
Carrick, F. 261
Caſhel, B. 153
Caſhel, Ci. 193
Caſhel, D. 235
Caſhel, F. 270
Caſtle-Dermot, C. F. 146
Caſtle Dermot, F. 254
Caſtle Lyons, F. 269
Cavan, F. 288
Cell Cuana, R. C. S. A. 80
Chore. Ci. 185
Ciſtercians, 167
Clane, F. 253

Clare

Clare Island, Ci. 195
Clare Indoul, F. 280
Clogher, R C.S.A. 109
Clomin, D. 217
Clomin, A. F. 315
Clonard, R. C. S. A. 35
Clonard, S. J. J. 134
Clonard, A. Nuns. 351
Clonfert, R. C. S. A. 31, 72
Clouken Kerril, T. O. 303
Clonmel, D. 231
Clonmel, F. 276
Clonrahan, T. O. 304
Clonshanvil, D. 227
Clontarf, S. J. J. 130
Cluain Bronagh, Canonesses 346
Cluain Carpe, R. C. S. A. 91
Cluain Combrain, R. C. S. A. 70
Cluain Damb, R. C. S. A. 25
Cluain Dolcain, R C. S. A. 8
Cluain Dubain, Canonesses, 349
Cluain Ednagh, R. C. S. A. 39
Cluain Evaris, R. C. S. A. 112
Cluain Finchol, R. C. S. A. 110
Cluainfode, R. C. S. A. 37
Cluainfois, R C. S. A. 79
Cluain Inis, R. C. S. A. 108
Cluain Irard, R. C. S. A. 58
Cluain Macnois, R. C. S. A. 41
Cluainmore, R. C. S. A. 14, 15, 30
Clunes, R. C. S. A. 111
Cluonte Kirt, R. C. S. A. 82
Cluon Toskirt, R. C. S. A. 99
Cluon Toskirt, A. F. 326
St. *Colomban's* Life and Order, 362
Colpe, R. C. S. A. 40
Colrain, D. 228
Comber, Ci. 199
Conal, R. C. S. A. 24
Concurry, Ca. 337
Cong, R. C. S. A. 86
Congbail, R. C. S. A. 106
Cork, R. C. S. A. 56
Cork, B. 153
Cork, F. 261
Cork, A. F. 322
Cork, B. Nuns. 357
Court, T. O. 304
Crag, R. C. S. A. 104
Crook, S. J. J. 133
Crouched Friers, 142
Cruleach, O. 293
Cuivelleagh, T. O. 304

D.

Dacimore, R. C. S. A. 27
Daughters of other Houses, 402
Dearmagh, vid. *Durrog*.
Defert Tola, R. C. S. A. 72
Devenish, R. C. S. A. 108
Dboran, R. C. S. A.
Dominicani, 205, 89
Domnagh Padr. R. C. S A. 34
Donegal, O. 292
Doremelle, Canonesses, 349
Doniske, Ci. 177
Down, R. C. S. A. 92
Down, C. F. 148
Down, B. 156
Down, Ci. 198
Down, F. 283
Downing, R. C. S. A. 15
Drogbedagh, R. C. S. A. 11
Drogbedagh, C. F. 147
Drogbedagh, D. 217
Drogbedagh, F. 245
Drogbedagh, A. F. 314
Dreghedagh, Ca. 336
Dromore, R. C. S. A. 99
Druimchain, R. C. S. A. 13
Druim-macubla, R. C. S. A. 8
Druim la Croix, P. 140
Druim Thom, R. C. S. S. 109
Druimord, Canonesses, 349
DruinCheo, Canonesses, 347

Drumcuillin, R. C. S. A. 47
Drumlane, R. C. S. A. 112
Drymild, B. 162
Dublin Gate, R. C. S. A. 6
Dublin, C. F. 144
Dublin, B. 151
Dublin, Ci. 169
Dublin, D. 215
Dublin, F. 242
Dublin, A. F. 313
Dublin, Ca. 335
Dublin, Canoneſſes, 342
Duleeke, R. C. S. A. 35, 41
Dumbrothy, Ci. 175
Dundalk, C. F. 148
Dundalk, F. 246
Dunganon, O. 301
Dungarvan, A. F. 321
Dungewin, R. C. S. A. 105
Dunmore, A. F. 327
Durreg, *Dermagh*, or *Dearmagh*, R. C. S. A. 27

E.

Eadard uim, R. C. S. A. 89
Eadcruim, or *Enagh Truim*, R. C. S. A. 21
Eghrois, R. C. S. A. 88
Elphin, F. 282
Emely, R. C. S. A. 68
Enagh Aird, Canoneſſes, 350
Enaghdown, P. 139
Enaghdown, F. 280
Engliſh Found O *land*. F. 387
Fane aragh, 301
Fathene, R. . S. A. 104
Feal, Ci. 189
Fedhuin, R. C. S. A. 20
Fermoy, R C. S. A. 58
Fermoy, Ci. 186
Fernes, R. C. S. A. 14
Fernegerock, R C. S. A. 21
Fetherde, R. C. S. A. 18
Fetherde. A. F. 316, 325
Finglaſs, R. C. S. A. 58
Finmach, R. C. S. A. 17
Fochard, Canoneſſes, 342
Fourre, R. C. S. A. 43
Fourre, B. 152
Franciſcans, 232
Franciſcans of uncertain Places, 289

G.

Galbally, F. 278
Gallen, or *Galin*, R. C. S. A. 30
Galway, F. 279
Galway, A. F. 326
Geographical Table of Monaſteries. 416
Geripont, Ci. 179
Gilbertins, 142
Glanarm, O. 300
Glaudelogh, or *Glandelowre*, R. C. S. A. 12
Glandy, Ci. 187
Glangragh, Ci. 198
Glanore, D. 228
Glaſcarick, B. 152
Glaſmore. R. C. S. A. 54, 67
Glean Uſſen, R. C. S. A. 32
God's Vale, Ci. 178
Grace of God, Canoneſſes. 342
Granard, Ci. 183
Granay, Canoneſſes, 344
Grey, Ci. 199
Greyn, Canoneſſes, 144

H

Hlfothair, Ci. 205
Holm Patrick, R. C. S. A. 4
Holy Croſs, R. C. S. A. 31, 86
Holy Croſs, Ci. 192
Holy Iſland, R. C. S. A. 49
Holy Trinity, R. C. S. A. 5
Holy Trinity, P. 141
Holy Wood, T. O. 300
Hore, Ci. 190
Horeton, Ca. 336

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INDEX.

I.

Falgia, R.C.S.A. 24
Imberdaoille, R.C.S.A. 15
Immagh, R.C.S.A. 75
Inisbofinde, R.C.S.A. 47, 82
Inis, Ci. 199
Inis, F. 271
Inisbofinde, B. 155
Inisfeate, R.C.S.A. 63
Inisfeglogran, R.C.S.A. 52
Inisfoel, R.C.S.A. 106
Inisfortby, R.C.S.V. 123
Inisfortby, F. 250
Inisfallen, R.C.S.A. 60
Inisfborcan, F. 268
Iniskeltran, R.C.S.A. 61
Iniſlua, R.C.S.A. 62
Iniſmackuin, R.C.S.A. 78
Inis Mac Nerin, R.C.S.A. 90
Inis Mean, B. 156
Inis More, R.C.S.A. 51, 90
Iniſmuighe ſamh, R.C.S.A. 109
Inis Neganogag, R.C.S.A. 62
Iniſtiock, vid. *Tick*.
Iniſtormor, A.F. 329
Invert, T.O. 300
St. *John* of *Jeruſalem*, 127
Ireland's-Eye, R.C.S.A. 8
Iriſh Holy Founders of *Regular Houſes*. 372
Iriſh Lay Founders, 392
Irrialagh, F. 270
Iſland, F. 274
Iſle of Man, F. 243

K.

Kels, R.C.S.A. 19, 100
Kels, C.F. 146
Kenlis, R.C.S.A. 38
Keras, R.C.S.A. 88
Kil-Abbain, R.C.S.A. 30, 47
Kilamoy, P. 140
Kilbar, R.C.S.A. 70
Kilbarry, S.J.J. 132
Kilbeccain, or *Kilbegain*, R.C.S.A. 46
Kilbeg, S.J.J. 130
Kilbeg, O. 301
Kilbegain, Ci. 183
Kilbergy, S.J.J. 131
Kilbodain, R.C.S.A. 100
Kilchoca, Canoneſſes. 346
Kilclogan, S.J.J. 129
Kilconnel, R.C.S.A. 81
Kilconnel, F. 281
Kilcre, F. 266
Kilcreunata, A. *Nuns*. 353
Kilcumin, R. 154
Kildare, R.C.S.A. 23
Kildare, F. 256
Kildare, Ca. 337
Kildare, Brigittines. 354
Kildare, B. *Nuns*. 354
Kilheal, S.J.J. 131
Kilkenny, R.C.S.A. 18
Kilkenny, C.F. 147
Kilkenny, D. 218
Kilkenny, F. 250
Kilkenny, A.F. 317
Killachade Drumſoda, R.C.S.A. 21
Killain, Canoneſſes. 346
Killamraide, R.C.S.A. 101
Killaraght, Canoneſſes. 348
Killeculin, O. 293
Killeghe, R.C.S.A. 60
Killeghe, F. 255
Killeghe, A.F. 323
Killeghe, A. Nuns. 350
Killelehin, Canoneſſes. 343
Killine Nallagh, F. 278
Kil-mac-moguin, R.C.S.A. 90
Kilmacrenan, R.C.S.A. 107
Kilmacrenan, F. 285
Kilmaculle, R.C.S.A. 76
Kilmainam, S.J.J. 129
Kilmainam, *Reg*. S.J.J. 131
Kilmainand Wood, S.J.J. 132
Kilmalloek, R.C.S.A. 63
Kilmalloek, D. 230
Kilmanagh Beg. R.C.S.A. 22

Kil-

Kilmarmick, Ca. 338
Kilmichael, T. O. 299
Kilmodain, R. C. S. A. 51
Kilmony, R. C. S. A. 61
Kilmore, R. C. S. A. 89, 110
Kilna-Manag, R. C. S. A. 87
Kilnalekin, S. J. J. 135
Kilnalekin, F. 281
Kilna Merban, R. C. S. A. 59
Kil-O-Donnel, O. 301
Kil-Oen, A. Nuns. 352
Kilras, P. 140
Kilruſh, R. C. S. A. 25
Kilſane, Ci. 188
Kilſane, T. 274
Kilſaran, S. J. J. 130
Kilſlebe, O. 303
Kilſlebe, Canoneſſes, 349
Kilure, S. J. J. 133
Kinſale, R. C. S. A. 57
Kint, F. 271
Kluanard, Froenſian Nuns, 358
Knockmore, D. 226
Knockmoy, Ci. 194
Knockogber, Ca. 336
Knockvicars, D. 227
Kyrie eleiſun, Ci. 187

L.

Laghlin, R. C. S. A. 22
Laghlin, F. 252
Laghlin, R. C. S. A. 102
181
Lein, Ci.
Lietmore, or *Liathin Elia*, R. C. S. A. 30
Limerick, D. 229
Limerick, F. 273
Limerick, A. F. 323
Limerick, A. Nuns. 353
Lin, Canoneſſes, 348
Linal, or *Landelo*, R. C. S. A. 29
Liſgevail, F. 286
Liſmore, R. C. S. A. 53
Liſmore, A. F. 321
Liſmullen A. Nuns. 351
Lixlaghtein, O. 292
Llancarvan, unknown Order, 359
Logh-Ghir, F. 275
Loghkee, P. 139
Loghreagh, R. C. S. A. 71
Loghroe, B. 153
Loghroe, D 231
Londonderry, R. C. S. A. 102
Londonderry, B. 163
Londonderry, D. 221
Londonderry, A. Nuns. 353
Longford, D. 221
Louth, R. C. S. A. 10
Louth, Ci. 172
Luden, Order unknown, 361

M.

Mackbil, R. C. S. A. 105
Mackfay, R. C. S. A. 112
Magar Muidhe, R. C. S. A. 18
Maghee, R. C. S. A. 79
Maghery Beg, O. 300
Maigeville, R. C. S. A. 98
St. *Mary Louth* R. C. S. A. 9
St. *Mary Limerick*, R. C. S. A. 62
St. *Mary*, *Galway*, D. 224
Maſevin, O. 300
Maur, Ci. 185
Mayo, R. C. S. A. 81
Mayo, B. 155. 155
Mayo, B. Nuns. 357
Melick F. 281
Menedrocaid, R. C. S. A. 92
St. *Michael Athenree*, O. 295
St. *Michael's Mount*, R. C. S. A. 59
Mochil, Ci. 184
Moghil, R. C. S. A. 91
Moitot, F. 256
Molan, R. C. S. A. 55
Molingar, R. C. S. A. 42
Molingar, D. 220
Monaghan, R. C. S. A. 111
Monaghan, F. 286

Digitized by Google

Monasteries depending on others. 399
Monasteries united to others. 417
Monasteries remov'd, 413
Monasteries that chang'd their Name or their Order 414
Moyghin, or *Moyen*, O. 295
Moylagh, A. Nuns. 353
Muckmore, R. C. S. A. 101
Multifernam, F. 259
Murisk, A. F. 328
Muscraytry, Order unknown, 360

N.

Naaz, R. C. S. A. 23
Naaz, D. 219
Naaz, A. F. 319
Navan, R. C. S. A. 33
Neddrum, B. 161
Nenagh, R. C. S. A. 68
Nenagh, F. 277
Nenay, Ci. 189
Newry, Ci. 200
Newtown, R. C. S. A. 33
Newtown, R. C. S. V. 124
Newtown, C. F. 146
Newtown, D. 223
Nunneries in *Ireland*, 341

O.

Observants, 291
Oder, A. Nuns. 352
Ogormorgon, R. C. S. A. 79
Orlare, D. 225
Ouen, R. C. S. A. 24
Our Lady, Ci. 188, 193
Our Lady of *Clear Spring*, Ci. 203
Ouslmans Founders. 395

P.

St. *Patrick*'s *Purgatory*, R. C. S. A. 105
St. *Peter* and *Paul* at *Knock*, R. C. S. A. 11
St. *Peter*'s, *Athlone*, Ci. 96
Portumne, D. 224
Premonstratenses, 136
Priors that sate in Parliament, 396

Q.

Quint or *Quinchy*, O. 292

R.

Raghlin, R. C. S. A. 101
Randon, C. F. 249
Rathbran, D. 225
Rath-Edha, R. C. S. A. 41
Rathene, R. C. S. A. 44
Rathkele, R. C. S. A. 66
Rathoy, R. C. S. A. 60
Regular Canons of St. *Augustin*, 1
Regular Canons of uncertain Situation, 114
Regular Canons of St. *Victor*, 122
Roche Swiny, Poor Clares, 358
Roscomon, R. C. S. A. 88
Roscomon, D. 227
Roscomon, F. 282
Roscree, R. C. S. A. 69
Roscree, F. 278
Ross, R. C. S. A. 16, 57
Ross, Cr. Fr. 144
Ross, Ci. 180
Ross, D. 218
Ross, F. 266
Ross, A. F. 315
Ross Benchuir, Canonesses, 350
Rosserelly, O. 296
Rosserick, T. O. 304
Roskarbry, Order unknown 359
Ross Pont, F. 248
Ross Traily, F. 280
Royal Foundations, 383
Ruim Duim, R. C. S. A. 70

S.

Digitized by Google

S.

Sballam, R.C.S.A. 98
Saints of *Ireland* that were Writers, 382
Samaria, Ci. 203
Sanctuaries, 398
St. *Saviour*, Ci. 176
Scala, R.C.S.V. 124
Schrowl, Ci. 184
Seambotha, R.C.S.A. 15
Seirg, or *Segir Kieran*, R.C.S.A. 25
Selsker, or St. *Peter* and *Paul* at *Wexford*, R.C.S.A. 13
Skrine, A.F. 320
Slane, T.O. 299
Slewfaucogh, F. 281
Sligo, D. 226
Sound, R.C.S.A. 9
Stradbally, F. 256
Strade, D. 226
Strade, F. 282
Stradhail-Loyfe, F. 287
Suiry, Ci. 193

T.

Teagh Temple, S.J.J. 135
Teg Sacra, R.C.S.A. 9
Teg Senibe, Canoneſſes, 346
Temolagh, F. 267
Temple Gerard, R.C.S.A. 85
Temple Gerard, B. 155
Termon Fechon, A. Nuns, 352
Third Order of St. *Francis*, 296
St. *Thomas* at *Dublin*, R.C.S.V. 122
Tibraid Ultain, R.C.S.A. 44
Tick, or *Iniſtiock*, R.C.S.A. 20
Timolin-Beg, Canoneſſes, 343
Tintern, Ci. 177
Tiperary, A.F. 325
Tirdaglas R. 154
Toberglory, R.C.S.A. 93
Toom, R.C.S.A. 71
Totemoy, F. 255
Towemore, D. 227
Traction, Ci. 187
Tralies, D. 229
Trim, R.C.S.A. 32
Trim, D. 220
Trim, F. 257
Triſternagh, R.C.S.A. 46
Tuam, R.C.S.A. 72
Tuam, P. 138
Tuam, C.F. 149
Tuam, A.F. 326
Tulaghmin, R.C.S.A. 58
Tully, S.J.J. 131
Tully Felim, A.F. 319
Tuylik, D. 227

W.

Waterford, R.C.S.V. 125
Waterford, R. 152
Waterford, D. 228
Waterford, F. 261
Waterford, A.F. 320
Wexford, S.J.J. 128
Wexford, F. 247
Wexford, A.F. 316
Wicklow, F. 246
Woney, Ci. 189
Woodburn, P. 141

Y.

Youghil, D. 228.
Youghil, F. 265
Youghil, A.F. 323

FINIS.

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